Anno 1778.

PHILLIPS·ACADEMY

OLIVER·WENDELL·HOLMES

LIBRARY

Per ampliora ad altiora.

GIFT OF

GEORGE R. HANN

MODERN ELOQUENCE

VOLUME TEN

MASTERPIECES

MODERN ELOQUENCE

IN TWELVE VOLUMES

The outstanding After-Dinner Speeches, Lectures and Addresses of Modern Times, by the most eminent speakers of America and Europe

VOLUME

I—AFTER DINNER SPEECHES, A-D

II—AFTER DINNER SPEECHES, E-M

III—AFTER DINNER SPEECHES, N-Z

IV—ADDRESSES—Business and Industry

V—ADDRESSES—Tributes to Great Men

VI—ADDRESSES—Literary, Educational, Professional

VII—ADDRESSES—Church, Cause, Country

VIII—FAMOUS LECTURES—Humorous, Inspirational, Scientific

IX—MASTERPIECES—European

X—MASTERPIECES—American

XI—MASTERPIECES—World War

XII—FIVE HUNDRED BEST ANECDOTES—INDEX

Introductory Essays by Eminent Authorities giving a Practical Course of Instruction on the Important Phases of Public Speaking

MODERN ELOQUENCE

FOUNDED BY THOMAS B. REED

VOLUME TEN - MASTERPIECES

ASHLEY H. THORNDIKE, EDITOR

Professor of English, Columbia University

ADVISORY EDITORIAL BOARD

BRANDER MATTHEWS, CHAIRMAN
Professor, Dramatic Literature, Columbia University

SIR ROBERT LAIRD BORDEN
Formerly Prime Minister of Canada

NICHOLAS MURRAY BUTLER
President, Columbia University

JOHN W. DAVIS
Formerly U. S. Ambassador to England

HENRY CABOT LODGE
Senator from Massachusetts

ELIHU ROOT
Formerly Secretary of State, Secretary of War, Senator

OSCAR S. STRAUS
Formerly Secretary of Commerce, Ambassador to Turkey

AUGUSTUS THOMAS
Playright, Chairman, Producing Managers' Association

HENRY VAN DYKE
Professor of English Literature, Princeton University
Formerly U. S. Minister to the Netherlands

MODERN ELOQUENCE CORPORATION

NEW YORK

59489

Copyright 1923, by
MODERN ELOQUENCE CORPORATION

Entered at Stationers' Hall, London
All rights reserved

PRINTED IN U. S. A.

808.85
M72
v.10

CONTENTS

PAGE

INTRODUCTION—JONATHAN P. DOLLIVER
Oratory of the Stump xv

ADAMS, JOHN QUINCY
The Jubilee of the Constitution 68

ADAMS, SAMUEL
American Independence 5

ALTGELD, JOHN PETER
On Municipal and Governmental Ownership . . . 344

AMERICAN INDIAN SPEECHES
Logan 51
Tecumseh 52
Red Jacket 55

BEECHER, HENRY WARD
Raising the Flag over Fort Sumter 239

BEVERIDGE, ALBERT J.
The March of the Flag 358

BLAINE, JAMES G.
A Century of Protection 293

BRYAN, WILLIAM JENNINGS
The Cross of Gold 326

CALHOUN, JOHN CALDWELL
Last Speech: Slavery 103

CHOATE, RUFUS
The Preservation of the Union 139

CLARK, CHAMP
On the Annexation of Hawaii 352

PAGE

CLAY, HENRY
On the Compromise of 1850 125
The Emancipation of South American Republics . . 133

CLEVELAND, GROVER
True Democracy 308

COCKRAN, WILLIAM BOURKE
An Answer to William J. Bryan 335

CONKLING, ROSCOE
Nominating General Grant for a Third Term . . 256

CRISP, CHARLES F.
Tariff Reform 318

CURTIS, GEORGE WILLIAM
On the Spoils System 287

DAVIS, JEFFERSON
On Withdrawal from the Union 186

DOLLIVER, JONATHAN P.
The American Occupation of the Philippines . . . 369

DOUGLAS, STEPHEN ARNOLD
Reply to Lincoln 171

EVERETT, EDWARD
The History of Liberty 59

FRANKLIN, BENJAMIN
Opening the Assembly 8

GARFIELD, JAMES A.
Speech Nominating Sherman 261

GARRISON, WILLIAM LLOYD
On the Death of John Brown 179

GRANT, ULYSSES SIMPSON
Reasons for being a Republican 284

HAMILTON, ALEXANDER
The Federal Constitution 21

PAGE

HARRISON, BENJAMIN
Inaugural Address 306

HENRY, PATRICK
Liberty or Death 1

HOAR, GEORGE FRISBIE
Subjugation of the Philippines Iniquitous . . . 373

INGERSOLL, ROBERT G.
The Vision of War 266
Reunion Address 269
Blaine—The Plumed Knight 279
Oration at His Brother's Grave 282

JEFFERSON, THOMAS
Inaugural Address of 1801 46

LINCOLN, ABRAHAM
Cooper Union Speech 197
A House Divided 216
Second Joint Debate at Freeport 224
Farewell Address at Springfield 235
The Gettysburg Address 236
Second Inaugural Address 237

LODGE, HENRY CABOT
Party Harmony and Political Friendship 386

MARSHALL, JOHN
The Federal Constitution 10

MCKINLEY, WILLIAM
Address at Buffalo 379

PHILLIPS, WENDELL
John Brown and the Spirit of Fifty-Nine . . . 182

REED, THOMAS B.
Protection and Prosperity 311

ROOSEVELT, THEODORE
Address at State Fair of Minnesota 398
The Right of the People to Rule 408

PAGE

ROOT, ELIHU
Boss Rule 392

SCHURZ, CARL
The Policy of Imperialism 364

SEWARD, WILLIAM HENRY
The Irrepressible Conflict 161

STEPHENS, ALEXANDER HAMILTON
Secession 192

SUMNER, CHARLES
The Crime against Kansas 150

TILDEN, SAMUEL JONES
Negro Suffrage 246

WASHINGTON, GEORGE
Farewell Address 29

WEBSTER, DANIEL
Reply to Hayne 73
Bunker Hill Oration 101

WILSON, WOODROW
Address at Gettysburg, Pennsylvania, July 4, 1913 . 421

CONTENTS

Arranged chronologically

PAGE

INTRODUCTION—JONATHAN P. DOLLIVER
Oratory of the Stump xv

HENRY, PATRICK
Liberty or Death 1

ADAMS, SAMUEL
American Independence 5

FRANKLIN, BENJAMIN
Opening the Assembly 8

MARSHALL, JOHN
The Federal Constitution 10

HAMILTON, ALEXANDER
The Federal Constitution 21

WASHINGTON, GEORGE
Farewell Address 29

JEFFERSON, THOMAS
Inaugural Address of 1801 46

AMERICAN INDIAN SPEECHES
Logan 51
Tecumseh 52
Red Jacket 55

EVERETT, EDWARD
The History of Liberty 59

ADAMS, JOHN QUINCY
The Jubilee of the Constitution 68

PAGE

WEBSTER, DANIEL
Reply to Hayne 73
Bunker Hill Oration 101

CALHOUN, JOHN CALDWELL
Last Speech: Slavery 103

CLAY, HENRY
On the Compromise of 1850 125
The Emancipation of South American Republics . . 133

CHOATE, RUFUS
The Preservation of the Union 139

SUMNER, CHARLES
The Crime against Kansas 150

SEWARD, WILLIAM HENRY
The Irrepressible Conflict 161

DOUGLAS, STEPHEN ARNOLD
Reply to Lincoln 171

GARRISON, WILLIAM LLOYD
On the Death of John Brown 179

PHILLIPS, WENDELL
John Brown and the Spirit of Fifty-nine 182

DAVIS, JEFFERSON
On Withdrawal from the Union 186

STEPHENS, ALEXANDER HAMILTON
Secession 192

LINCOLN, ABRAHAM
Cooper Union Speech 197
A House Divided 216
Second Joint Debate at Freeport 224
Farewell Address at Springfield 235
The Gettysburg Address 236
Second Inaugural Address 237

PAGE

BEECHER, HENRY WARD
Raising the Flag over Fort Sumter 239

TILDEN, SAMUEL JONES
Negro Suffrage 246

CONKLING, ROSCOE
Nominating General Grant for a Third Term . . 256

GARFIELD, JAMES A.
Speech Nominating Sherman 261

INGERSOLL, ROBERT G.
The Vision of War 266

Reunion Address 269

Blaine—The Plumed Knight 279

Oration at His Brother's Grave 282

GRANT, ULYSSES SIMPSON
Reasons for Being a Republican 284

CURTIS, GEORGE WILLIAM
On the Spoils System 287

BLAINE, JAMES G.
A Century of Protection 293

HARRISON, BENJAMIN
Inaugural Address 306

CLEVELAND, GROVER
True Democracy 308

REED, THOMAS BRACKETT
Protection and Prosperity 311

CRISP, CHARLES F.
Tariff Reform 318

BRYAN, WILLIAM JENNINGS
The Cross of Gold 326

COCKRAN, WILLIAM BOURKE
An Answer to William J. Bryan 335

PAGE

ALTGELD, JOHN PETER
On Municipal and Governmental Ownership . . . 344

CLARK, CHAMP
On the Annexation of Hawaii 352

BEVERIDGE, ALBERT J.
The March of the Flag 358

SCHURZ, CARL
The Policy of Imperialism 364

DOLLIVER, JONATHAN P.
The American Occupation of the Philippines . . . 369

HOAR, GEORGE FRISBIE
Subjugation of the Philippines Iniquitous . . . 373

MCKINLEY, WILLIAM
Address at Buffalo 379

LODGE, HENRY CABOT
Party Harmony and Political Friendship 386

ROOT, ELIHU
Boss Rule 392

ROOSEVELT, THEODORE
Address at State Fair of Minnesota 398
The Right of the People to Rule 408

WILSON, WOODROW
Address at Gettysburg, Pennsylvania, July 4, 1913 . 421

ILLUSTRATIONS

PAGE

Alexander Hamilton 21

Daniel Webster 73

Henry Ward Beecher 239

James G. Blaine 293

Grover Cleveland 308

William McKinley 379

ORATORY OF THE STUMP

By JONATHAN P. DOLLIVER

THE pulpit, the bar, and the stump are the three conspicuous arenas of American oratory. To these may be added a fourth, hardly less conspicuous, the legislative assembly; and a fifth, now grown to notable influence, the political convention. Of these, the last three may properly be used to illustrate the American notion of political eloquence. The stump speech is a borrowed institution in everything except its name, though under that somewhat primitive description it has flourished here more luxuriantly than in its native land. Beginning in the form of an appeal of the candidate to the electors in his own behalf, it has broadened until it includes all forms of political discussion addressed to the public at large in mass-meeting assembled.

Both here and in other English-speaking countries it has drawn to itself a shade of disrepute, arising in part from the disdain with which a certain class of people look upon politics, and in part from the fact that cheap and unscrupulous arts which would not be tolerated in the church or even in the courthouse have always felt more or less at home in the furious antagonisms of party strife.

The stump orator has not yet entirely recovered from the influence of Thomas Carlyle's fierce satire printed fifty years ago: a satire which was in itself a tribute to the influence of the hustings, since in order to reach the object of his attack he had to impeach the intelligence of the "two finest nations in the world," and give them up in despair as "having gone away after talk and wind." It is easy to see that this clumsy criticism is only a part of his general complaint against the progress of society—the voice of the old régime recording its malediction against the new era.

The stump has suffered in prestige far more, in our own times, on account of a certain want of seriousness in their

work exhibited by the orators themselves. This was illustrated at the end of General Harrison's first campaign, when the speakers who had taken part in it gave themselves a dinner in New York, at which they organized the Spellbinders' Association. They gained the title on account of the interesting uniformity of language in which their speeches were habitually reported in the press. Mr. Evarts in his argument in defense of Andrew Johnson said that no speech could be so poor that the newspapers would not describe it as able and eloquent, these being the lowest terms to which friendly reporters could reduce even a worthless discourse. So that the National Committee, finding every speech that was delivered described in prompt letters to the headquarters, and by invariable reports in the local newspapers, as having held the audience spellbound for over two hours, very naturally fell into the way of designating the speakers in words suggested by this phrase. The jest has been perpetuated and has undoubtedly taken away from the stump some of the prestige and dignity with which this form of popular oratory was once clothed.

Another thing has contributed to the decline of stump speaking in popular respect. There was a time when the honor of addressing the people was regarded as a sufficient reward for the time and labor involved. No one expected any other compensation than the good-will of the community, finding expression ultimately in a call to the public service. It is a matter for regret that very little of the campaign speaking of to-day finds its recompense in glory, either abstract or concrete; but rather in an agreed allowance in the standard coin of the realm. This is unfortunate, for the inquiry which naturally arises in the minds of the audience as to the amount of the speaker's *per diem* obviously interferes with the attitude of mind which induces the eager acceptance of truth. This situation is emphasized when an orator, as in the case of one of the most famous of the present time, appears in one campaign for one party and in the next for the other. Such a thing gives a look of bloodless attorneyism to the whole business, and puts the audience on its guard against the loss of self-control which is sometimes brought on by the passion of the speaker.

But notwithstanding all that the stump has to contend with, it still remains and must always remain a potent center of influence. The satire, bred in high intellectual atmospheres, which derides it, is aimed at our form of government; at the management of their own affairs by the people themselves; at parliaments and all manner of representative assemblies; at that tremendous revolution which is gradually preparing the whole world for the new order of things; at "the count of heads" as much as at "the clack of tongues." There is room now and always will be for the skillful, wise, and entertaining discussion of the principles involved in party politics. There is a field, to be sure, always will be, for triflers, agitators, and adventurers of all kinds, but these no longer dominate our public life, even though there may have been periods when they appeared to do so.

Two recent national experiences, one affecting domestic affairs, and one our relations with the outside world, have operated to lift controversial politics up to a level noticeably higher than is possible in ordinary times. It cannot be doubted that these questions have made a demand for improved forms of public discussion and given a new and large opportunity to all who are able to meet the demand. It has been the favorite belief of many philosophers that such a government as ours would fail when called upon to manage complex and difficult questions, requiring knowledge, research, and calm discretion. The campaign of 1896 presented such a question, and boldly submitted it to the judgment of the whole community. It produced a universal revival of public interest in the stump as a means of popular education. It completed a change which had been going on for many years in the public taste, and which has made earlier methods of political speaking obsolete. It substituted reason for noise, information for inspiration, facts and figures for funny stories and flights of the imagination. The rounded periods of the olden time, left over from the Fourth of July, went to pieces under the fire of questions coming, without invitation, from the audience, and the able eloquence of the past took its final place, like rejected manuscripts, in the waste-basket prepared for things that are not available.

Thither also went the time-honored anecdotes handed down

to us by our fathers, worn to a polish by the laughter of many generations; and with them all gross allusions or illustrations offensive either to piety or delicacy, for the appearance of women in the audience has done much to lessen the distance between the mass-meeting and the lecture platform. This revolution is evidently permanent and will work to the advantage of every one who seeks to influence the public as a political speaker.

There is no limit to the demand for speakers and the supply appears to be limited only by the severer tests required by a more enlightened public taste. There was a time when the lawyer furnished practically all the secular eloquence consumed in the country; but the every-day citizen is beginning to find his voice, since nothing is more natural than that an age which desires to learn should be willing to sit at the feet of any one who knows the practical realities of life. The idea is slowly gaining ground that whoever knows anything with thorough accuracy has little difficulty in telling it in a form entirely acceptable. This was illustrated in the recent national campaign, when Senator Hanna, who was sixty years old before he attempted to make a public address, was everywhere accorded a distinction as an orator rarely attained after a lifetime of training.

It is doubtful if the famous Greek orators, "those ancients, whose resistless eloquence," as Milton says, "wielded at will the fierce Democratie," ever enjoyed a wilder night than this blunt man of affairs had last November in the midst of the howling multitude which greeted him in the campaign tent which he set up near the stock-yards of Chicago, or ever won a more complete victory by the use of simpler, plainer arts of speech. It may be taken for granted, however, that whoever would deal with the modern American mass-meeting must put into the preparation of his speech time and labor without stint or grudging. The ordinary man who undertakes to do any large amount of his thinking on his feet often finds himself before an audience likely to value its own off-hand impressions even more highly than they do his. But this is not altogether a new thing, for neither Athens, nor Rome, nor Westminster, has left to us any records of eloquence which may not be used to emphasize the fact that little or nothing

worth remembering has ever been spoken in this world without the most painstaking preparation entering into the very language and arrangement of the speech. If that were not so our school children would not be reciting to-day words of Demosthenes, or Burke, or Webster, as they would all have perished in the utterance.

There are orators who affect to despise the smell of oil and to count it as a superiority that they speak extemporaneously; but such can get little comfort out of the study of the lives and labors of those who have made a permanent impression on the art; and besides that, most of them do not tell the truth, but are trying to have credited to their genius what in reality belongs to their labor, forgetting altogether that there is no genius except hard work. There is of course a level of public speaking which does not require an elaborate forecast of words and phrases; indeed such a thing would be likely to injure the discourse; and, in that case, a complete knowledge of the subject is vastly more important than an arrangement of set phrases. But where the end aimed at is one which involves the sensibilities, the prejudices, the hopes or the fears of men, as in the peroration of Mr. Webster's reply to Hayne, or in Mr. Lincoln's first inaugural, a subtle skill is involved which does not come within the reach of faculties hurried and worn in the actual delivery of the speech. Before the youthful aspirant to oratorical honors is misled into supposing that those portions of great speeches which live in the literature of popular eloquence were the spontaneous outbursts of natural talents acting in the heat of the moment, it might be well for him to examine *facsimiles* of the original manuscripts with their curious erasures and interlineations.

The stump has been the last field of oratory to submit to the exactions of toil and care and unremitting attention to details. This has been partly the fault of the public, which has allowed itself to be imposed upon by patiently receiving all sorts and conditions of speeches. The schoolhouse and the newspaper have gone far to restore even the remote rural districts to their natural rights in these matters. Charles James Fox once said that however humble his audience he always felt that it was his duty to do his best. That course

was a good thing for the audience and undoubtedly a good thing for the orator, for, with whatever art a man has to do, it is never safe to fall below the best there is in him.

It was at one time thought that the art of printing had made away with the art of speaking. Macaulay, in a fragmentary essay on the Athenian orators, says that "the effect of the great freedom of the press in England has been in a great measure to destroy this art and to leave among us little of what I call oratory proper. Our legislators, our candidates, on great occasions even our advocates, address themselves less to the audience than to the reporters. They think less of the few hearers than of the innumerable readers." This was written more than half a century ago, and while there is some force in it, it evidently overstates the hostile influence of the newspaper against the public speaker. In the first place, very few speeches are printed. The "Congressional Record" alone among current periodicals prints all the speeches which are addressed to it; in truth it breaks all bounds of generosity in saving the House of Representatives from the necessity of hearing speeches, by printing them whether they are delivered or not.

There is nothing in the fact that a speech is printed in the newspapers to lead a wise man to lower the standard of his art in presenting it to an audience. The influence which the press has had on oratory lies in another direction. The enterprise of the modern newspaper tends to exhaust subjects, to saturate the public with knowledge of the things about which the orator is to speak, taking away from him the interest which attaches to novelty and exclusive information. It is easy to see that all this has tended to kill certain kinds of oratory, and to put all who seek to influence public thought under a high pressure to present common forms of knowledge in such a way as to hold the attention and to impress the judgment of those who hear.

Indeed some, with strange perversity, have claimed that the highest attainment of the orator possible in these days is to deal with the convictions of the audience in such a way as to emphasize the truth already in their minds. Such was the achievement of Mr. Bryan at Chicago. He stated no new facts: the body of his discourse being taken almost verbatim from

speeches which he had been delivering in various parts of the country for the space of two years. There was nothing in what he said to convert anybody to the views which he was defending, and in fact he converted nobody to those views. But he did a thing even more remarkable; he converted everybody that held those views to him, in such a way that they have taken a special interest in him ever since. He found an audience already of his way of thinking, though when he took the floor the majority of the convention was in despair because nobody had been able to make an intelligible statement of the opinions in a tone of voice loud enough to be heard. At last this young man got the opportunity which he came there to seek. He had the look of an athlete as he stood up in that tumultuous assembly. His voice was strong and musical and he had learned how to use it. It reached the extreme limit of the amphitheater, and as he spoke he made every inflection count, so that, while he did not add an idea to the sum of human knowledge and but few striking phrases to the familiar vocabulary of the discussion, it gradually dawned upon the convention that they had found in him their appointed leader in the great controversy upon which they were about to enter.

Yet his whole art consisted in summarizing the prejudices and convictions of the convention audibly, so that they could be heard, and coherently, so that they could be understood. It is in vain to belittle Mr. Bryan's achievement; for, though he was without money or influential connections of any kind, it made him, before yet he had reached the age of forty, the well-beloved leader of millions of people and a distinct factor in the thought and progress of our times.

There need be no fear that the spoken word will ever lose its power to influence the world. The newspaper will have no more potency in abolishing the political speech than the Tract Society will have in diminishing the importance of the preacher. It may change, and in fact already has changed, not only the taste of the audience, but the style of the orator. And the opinion is ventured here that in both cases the alteration has been for the better. It may be that the higher powers of the orator, like the higher ranges of poetry, come in such close touch with the world of the imagination that

they are more native to primitive stages in the growth of culture than to money-making industrial ages.

Politics sometimes get into a rut when old questions are worn out and new ones not yet ready to run the gauntlet of discussion. In such periods speech-making, in Congress and out, is prone to become either visionary or commonplace. But when times of national trial come, or when problems arise which deal with the sources of prosperity, neither orators nor audiences are likely to be wanting. The themes created by such exigencies are in themselves noble and commanding. They make American public life at once a field of usefulness and an opportunity for distinction. Such a field ought to be guarded against the intrusion of mercenary motives and unworthy ambitions. Whoever enters it is under a high obligation to speak the truth. Even the bitterest contests that are waged upon it are not without their value, since it is in the dust of controversy that the true relations of things are most perfectly discerned.

The candidate standing before the people seeking a commission to act in their behalf is not a figure to be despised. He stands for our form of government at the very sources of authority by which the nation itself acts. Wherever speech is free, liberty is safe. The democracy of England and America is no fierce mob, bewildered by the babble of tongues or the scribble of pens. It is an eager citizenship, anxious for the national welfare, having within it a tribunal of reason and conscience before which all causes are to be heard, and from which must emanate the final judgments that direct the progress of mankind. While that tribunal stands, the stump orator, whether he be a country lawyer, speaking to a handful in the district schoolhouse, or an ex-President of the United States, in Carnegie Hall, defending the national integrity in words carried by the press to the attention of millions, ought not to be disparaged in any sane estimate of the forces which control the national life.

MASTERPIECES
AMERICAN

PATRICK HENRY

LIBERTY OR DEATH

[Patrick Henry, the distinguished orator of the colonial South, was born in Studley, Va., May 29, 1736. His father early established him in the business of a country store, but he failed after a short time. He married at eighteen, and after several commercial failures began to study law, and eventually took up practice at Hanover. A brilliant speech of his attracted notice, and secured his election later to the Virginia House of Burgesses. Here he seized the occasion to introduce the first resolution relative to the British imposition of stamp duties and thus initiated the American Revolution. He was one of the first to see the inevitable necessity of armed resistance to Great Britain, and to advocate war preparations. He was successively governor of his state for three years, and member of the House of Burgesses, where he made his presence chiefly felt in his opposition to the new Federal Constitution. He declined the offer of Washington of appointments as secretary of state and of chief justice of the United States, but would have acceded to Washington's appeal to reënter the state legislature had not death, which came to him June 6, 1799, put an end to his activities. His speech before the convention of delegates, the most famous of all his orations, was made at Richmond, Va., in 1775.]

Mr. President:—No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope that it will not be thought disrespectful to those gentlemen, if, entertaining as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country.

Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason toward my country, and of an act of disloyalty toward the majesty of heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren, till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst and to provide for it.

I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with these warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motives for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us; they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try

argument? Sir, we have been trying that for the last ten years. Have we anything new to offer on the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destines of nations; and who

will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come!

It is in vain, sir, to extenuate the matter. Gentlemen may cry peace, peace—but there is no peace. The war is actually begun! The next gale that sweeps from the North will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!

SAMUEL ADAMS

AMERICAN INDEPENDENCE

[Samuel Adams, American patriot, was born in Boston, Mass., September 27, 1722. He was educated in the Latin School and at Harvard College, taking his degree in 1740. In 1765 he was elected a member of the General Assembly of Massachusetts, and shortly after chosen clerk of the House. In 1767 the plan to defeat the operation of the act imposing duties proceeded from him, and in 1770, after the Boston massacre of the fifth of March, his forceful speech in the Assembly compelled Governor Hutchinson to remove both of the British regiments then quartered in the city. Largely through his manipulating skill the Massachusetts Assembly passed the vote to elect delegates to a general congress held in Philadelphia to consult concerning the safety of America. Being of the number appointed, he thus became a member of the first, as well as later of the second, Continental Congress. The purpose of declaring for independence was absent from the minds of the majority of these early legislators; but Adams, though politic in the expression of his convictions, had long held no other course to be the progress of the Revolution. He was a member of the Massachusetts convention of 1788, which ratified the Constitution. He died in Boston, October 2, 1803. His stirring speech on "American Independence" was delivered in Philadelphia, at the State House, August 1, 1776, a month after the signing of the Declaration of Independence. Only the closing passage is given here.]

If there is any man so base or so weak as to prefer a dependence on Great Britain to the dignity and happiness of living a member of a free and independent nation, let me tell him that necessity now demands what the generous principle of patriotism should have dictated.

We have no other alternative than independence, or the most ignominious and galling servitude. The legions of our enemies thicken on our plains; desolation and death mark their bloody career; whilst the mangled corpses of our countrymen seem to cry out to us as a voice from heaven:—

"Will you permit our posterity to groan under the galling chains of our murderers? Has our blood been expended in

vain? Is the only benefit which our constancy till death has obtained for our country, that it should be sunk into a deeper and more ignominious vassalage? Recollect who are the men that demand your submission, to whose decrees you are invited to pay obedience. Men who, unmindful of their relation to you as brethren; of your long implicit submission to their laws; of the sacrifice which you and your forefathers made of your natural advantages for commerce to their avarice, formed a deliberate plan to wrest from you the small pittance of property which they had permitted you to acquire. Remember that the men who wish to rule over you are they who, in pursuit of this plan of despotism, annulled the sacred contracts which they had made with your ancestors; conveyed into your cities a mercenary soldiery to compel you to submission by insult and murder; who called your patience cowardice, your piety hypocrisy."

Countrymen, the men who now invite you to surrender your rights into their hands are the men who have let loose the merciless savages to riot in the blood of their brethren; who have dared to establish Popery triumphant in our land; who have taught treachery to your slaves, and courted them to assassinate your wives and children.

These are the men to whom we are exhorted to sacrifice the blessings which Providence holds out to us: the happiness, the dignity, of uncontrolled freedom and independence.

Let not your generous indignation be directed against any among us who may advise so absurd and maddening a measure. Their number is but few, and daily decreases; and the spirit which can render them patient of slavery will render them contemptible enemies.

Our union is now complete; our constitution composed, established, and approved. You are now the guardians of your own liberties. We may justly address you, as the *decemviri* did the Romans, and say: "Nothing that we propose can pass into a law without your consent. Be yourselves, O Americans, the authors of those laws on which your happiness depends."

You have now in the field armies sufficient to repel the whole force of your enemies and their base and mercenary auxiliaries. The hearts of your soldiers beat high with the spirit of free-

dom; they are animated with the justice of their cause, and while they grasp their swords can look up to Heaven for assistance. Your adversaries are composed of wretches who laugh at the rights of humanity, who turn religion into derision, and would, for higher wages, direct their swords against their leaders or their country. Go on, then, in your generous enterprise, with gratitude to Heaven for past success, and confidence of it in the future. For my own part, I ask no greater blessing than to share with you the common danger and common glory. If I have a wish dearer to my soul than that my ashes may be mingled with those of a Warren and a Montgomery, it is that these American States may never cease to be free and independent.

BENJAMIN FRANKLIN

OPENING THE ASSEMBLY WITH PRAYER

[Remarks of Benjamin Franklin, philosopher and statesman (born in Boston, January 16, 1706, died in Philadelphia, April 17, 1790) before the Convention in Philadelphia to frame the Constitution for the United States. These were delivered after two months had been consumed in debate, sometimes acrimonious, about the terms upon which the smaller States like Delaware and Rhode Island should be associated with larger States like New York, and when there seemed no hope of an agreement between the representatives of the larger and smaller States. Franklin moved the assembly open its deliberations with prayer. The motion was nearly unanimously rejected. As the struggle continued, Franklin hit upon the expedient that was finally adopted, that all the States should be equally represented in the Upper House, and according to their population in the Lower, where all money bills were to originate. The deliberations of the convention being secret, the form of this speech was preserved in a copy by Madison from Franklin's manuscript.]

MR. PRESIDENT:—The small progress we have made after four or five weeks' close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father

of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard;—and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need its assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe, that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to move,—

That henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service.

JOHN MARSHALL

THE FEDERAL CONSTITUTION

[John Marshall was born in Virginia in 1755. He received a careful education in the best schools the colonies afforded, and began to study law in his teens. On the outbreak of the War of Independence he volunteered at once, and rose to the rank of captain. When peace was restored, Marshall, who had resigned his commission and obtained admission to the bar, rose rapidly to prominence in public affairs. He sat in the legislature, and also used his influence in support of the Constitution of the United States, when that instrument was presented for ratification. After the establishment of the federal government President Washington offered him the attorney-generalship and a French mission, both of which he declined. President John Adams sent him to France, however, as one of the special envoys appointed to manage differences with that power. Having declined an associate justiceship on the United States Supreme Court bench, he was elected to Congress, and later President Adams made him secretary of state, and finally, in November, 1800, appointed him to the office he was destined to fill with such prestige for nearly thirty-five years—that of chief justice of the Supreme Court of the United States. He died in 1835. The following speech was made in the New York Convention, June 10, 1778, urging the ratification of the new Constitution.]

Mr. Chairman:—I conceive that the object of the discussion now before us is, whether democracy or despotism be most eligible. I am sure that those who framed the system submitted to our investigation, and those who now support it intend the establishment and security of the former. The supporters of the Constitution claim the title of being firm friends of the liberty and the rights of mankind. They say that they consider it as the best means of protecting liberty. We, sir, idolize democracy. Those who oppose it have bestowed eulogiums on monarchy. We prefer this system to any monarchy, because we are convinced that it has a greater tendency to secure our liberty and promote our happiness. We admire it, because we think it a well regulated democracy: it is recommended to the good people of this country; they are, through us, to de-

clare whether it be such a plan of government as will establish and secure their freedom.

Permit me to attend to what the honorable gentleman, Mr. Henry, has said.

He then stated the necessity and probability of obtaining amendments. This we ought to postpone until we come to that clause, and make up our minds whether there be anything unsafe in this system. He conceived it impossible to obtain amendments after adopting it. If he was right, does not his own argument prove that, in his own conception, previous amendments cannot be had? For, sir, if subsequent amendments cannot be obtained, shall we get amendments before we ratify? The reasons against the latter do not apply against the former. There are in this state, and in every state in the Union, many who are decided enemies of the Union. Reflect on the probable conduct of such men. What will they do? They will bring amendments which are local in their nature, and which they know will not be accepted. What security have we that other states will not do the same? We are told that many in the states were violently opposed to it. They are more mindful of local interests. They will never propose such amendments as they think would be obtained. Disunion will be their object. This will be attained by the proposal of unreasonable amendments. This, sir, though a strong cause, is not the only one that will militate against previous amendments. Look at the comparative temper of this country now and when the late Federal convention met. We had no idea then of any particular system. The formation of the most perfect plan was our object and wish. It was imagined that the states would accede to, and be pleased with, the proposition that would be made them. Consider the violence of opinions, the prejudices and animosities which have been since imbibed. Will not these operate greatly against mutual concessions, or a friendly concurrence? This will, however, be taken up more properly another time. He says we wish to have a strong, energetic, powerful government. We contend for a well-regulated democracy. He insinuates that the power of the government has been enlarged by the convention, and that we may apprehend it will be enlarged by others. The convention did not, in fact, assume any power.

They have proposed to our consideration a scheme of government which they thought advisable. We are not bound to adopt it if we disapprove of it. Had not every individual in this community a right to tender that scheme which he thought most conducive to the welfare of his country? Have not several gentlemen already demonstrated that the convention did not exceed their powers? But the Congress have the power of making bad laws, it seems. The Senate, with the President, he informs us, may make a treaty which shall be disadvantageous to us; and that, if they be not good men, it will not be a good Constitution. I shall ask the worthy member only, if the people at large, and they alone, ought to make laws and treaties. Has any man this in contemplation? You cannot exercise the powers of government personally yourselves. You must trust to agents. If so, will you dispute giving them the power of acting for you, from an existing possibility that they may abuse it? As long as it is impossible for you to transact your business in person, if you repose no confidence in delegates, because there is a possibility of their abusing it, you can have no government; for the power of doing good is inseparable from that of doing some evil.

Let me pay attention to the observation of the gentleman who was last up, that the power of taxation ought not to be given to Congress. This subject requires the undivided attention of this House. This power I think essentially necessary; for without it there will be no efficiency in the government. We have had sufficient demonstration of the vanity of depending on requisitions. How, then, can the general government exist without this power? The possibility of its being abused is urged as an argument against its expediency. To very little purpose did Virginia discover the defects in the old system; to little purpose, indeed, did she propose improvements; and to no purpose is this plan constructed for the promotion of our happiness, if we refuse it now, because it is possible that it may be abused. The confederation has nominal powers, but no means to carry them into effect. If a system of government were devised by more than human intelligence, it would not be effectual if the means were not adequate to the power. All delegated powers are liable to be abused. Arguments drawn from this source go in direct opposition to the government, and in recommendation

of anarchy. The friends of the Constitution are as tenacious of liberty as its enemies. They wish to give no power that will endanger it. They wish to give the government powers to secure and protect it. Our inquiry here must be, whether the power of taxation be necessary to perform the objects of the Constitution, and whether it be safe, and as well guarded as human wisdom can do it. What are the objects of the national government? To protect the United States, and to promote the general welfare. Protection, in time of war, is one of its principal objects. Until mankind shall cease to have ambition and avarice, wars will arise.

. . . . . .

It is, then, necessary to give the government that power, in time of peace, which the necessity of war will render indispensable, or else we shall be attacked unprepared. The experience of the world, a knowledge of human nature, and our own particular experience, will confirm this truth. When danger shall come upon us, may we not do what we were on the point of doing once already—that is, appoint a dictator? Were those who are now friends to this Constitution less active in the defense of liberty on that trying occasion than those who oppose it? When foreign dangers come, may not the fear of immediate destruction, by foreign enemies, impel us to take a most dangerous step? Where, then, will be our safety? We may now regulate and frame a plan that will enable us to repel attacks, and render a recurrence to dangerous expedients unnecessary. If we be prepared to defend ourselves, there will be little inducement to attack us. But if we defer giving the necessary power to the general government till the moment of danger arrives, we shall give it then, and with an unsparing hand. America, like other nations, may be exposed to war. The propriety of giving this power will be proved by the history of the world, and particularly of modern republics. I defy you to produce a single instance where requisitions on several individual states composing a confederacy have been honestly complied with. Did gentlemen expect to see such punctuality complied with in America? If they did, our own experience shows the contrary.

We are told that the confederation carried us through the war. Had not the enthusiasm of liberty inspired us with unani-

mity, that system would never have carried us through it. It would have been much sooner terminated had that government been possessed of due energy. The inability of Congress, and the failure of states to comply with the constitutional requisitions, rendered our resistance less efficient than it might have been. The weakness of that government caused troops to be against us which ought to have been on our side, and prevented all resources of the community from being called at once into action. The extreme readiness of the people to make their utmost exertions to ward off solely the pressing danger supplied the place of requisitions. When they came solely to be depended on, their inutility was fully discovered. A bare sense of duty or, a regard to propriety, is too feeble to induce men to comply with obligations. We deceive ourselves if we expect any efficacy from these. If requisitions will not avail, the government must have the sinews of war some other way. Requisitions cannot be effectual. They will be productive of delay, and will ultimately be inefficient. By direct taxation, the necessities of the government will be supplied in a peaceable manner, without irritating the minds of the people. But requisitions cannot be rendered efficient without a civil war—without great expense of money, and the blood of our citizens. Are there any other means? Yes, that Congress shall apportion the respective quotas previously, and if not complied with by the states, that then this dreaded power shall be exercised. The operation of this has been described by the gentleman who opened the debate. He cannot be answered. This great objection to that system remains unanswered. Is there no other argument which ought to have weight with us on this subject? Delay is a strong and pointed objection to it.

We are told by the gentleman who spoke last, that direct taxation is unnecessary, because we are not involved in war. This admits the propriety of recurring to direct taxation if we were engaged in war. It has not been proved that we have no dangers to apprehend on this point. What will be the consequence of the system proposed by the worthy gentleman? Suppose the states should refuse?

The worthy gentleman who is so pointedly opposed to the Constitution proposes remonstrances. Is it a time for Congress to remonstrate or compel a compliance with requisitions,

when the whole wisdom of the Union and the power of Congress are opposed to a foreign enemy? Another alternative is, that if the states shall appropriate certain funds for the use of Congress, Congress shall not lay direct taxes. Suppose the funds appropriated by the states for the use of Congress should be inadequate; it will not be determined whether they be insufficient till after the time at which the quota ought to have been paid; and then, after so long a delay, the means of procuring money, which ought to have been employed in the first instance, must be recurred to. May they not be amused by such ineffectual and temporizing alternatives from year to year, until America shall be enslaved? The failure in one state will authorize a failure in another. The calculation in some states that others will fail will produce general failures. This will also be attended with all the expenses which we are anxious to avoid. What are the advantages to induce us to embrace this system? If they mean that requisitions should be complied with, it will be the same as if Congress had the power of direct taxation. The same amount will be paid by the people.

It is objected that Congress will not know how to lay taxes, so as to be easy and convenient for the people at large. Let us pay strict attention to this objection. If it appears to be totally without foundation, the necessity of levying direct taxes will obviate what the gentleman says; nor will there be any color for refusing to grant the power.

The object of direct taxes are well understood; they are but few; what are they? Lands, slaves, stock of all kinds, and a few other articles of domestic property. Can you believe that ten men, selected from all parts of the state, chosen because they know the situation of the people, will be unable to determine so as to make the tax equal on, and convenient for, the people at large? Does any man believe that they would lay the tax without the aid of other information besides their own knowledge, when they know that the very object for which they are elected is to lay the taxes in a judicious and convenient manner? If they wish to retain the affections of the people at large, will they not inform themselves of every circumstance that can throw light on the subject? Have they but one source of information? Besides their own experience—their knowledge of what will suit their constituents—they will have the

benefit of the knowledge and experience of the state legislature. They will see in what manner the legislature of Virginia collects its taxes. Will they be unable to follow their example? The gentlemen who shall be delegated to Congress will have every source of information that the legislatures of the states can have, and can lay the taxes as equally on the people, and with as little oppression as they can. If, then, it be admitted that they can understand how to lay them equally and conveniently, are we to admit that they will not do it, but that in violation of every principle that ought to govern men, they will lay them so as to oppress us? What benefit will they have by it? Will it be promotive of their reëlection? Will it be by wantonly imposing hardships and difficulties on the people at large that they will promote their own interest, and secure their reëlection? To me it appears incontrovertible that they will settle them in such a manner as to be easy for the people. Is the system so organized as to make taxation dangerous? I shall not go to the various checks of the government, but examine whether the immediate representation of the people be well constructed. I conceive its organization to be sufficiently satisfactory to the warmest friend of freedom. No tax can be laid without the consent of the House of Representatives. If there be no impropriety in the mode of electing the representatives, can any danger be apprehended? They are elected by those who can elect representatives in the state legislature. How can the votes of the electors be influenced? By nothing but the character and conduct of the man they vote for. What object can influence them when about choosing him? They have nothing to direct them in the choice but their own good. Have you not as pointed and strong a security as you can possibly have? It is a mode that seems an impossibility of being corrupted. If they are to be chosen for their wisdom, virtue, integrity, what inducement have they to infringe on our freedom? We are told that they may abuse their power. Are there strong motives to prompt them to abuse it? Will not such abuse militate against their own interest? Will not they and their friends feel the effects of iniquitous measures? Does the representative remain in office for life? Does he transmit his title of representative to his son? Is he secured from the burden imposed on the community?

To procure their reëlection, it will be necessary for them to confer with the people at large, and convince them that the taxes laid are for their good. If I am able to judge on the subject, the power of taxation now before us is wisely conceded, and the representatives are wisely elected.

The honorable gentleman said that a government should ever depend on the affections of the people. It must be so. It is the best support it can have. This government merits the confidence of the people, and I make no doubt will have it. Then he informed us again of the disposition of Spain with respect to the Mississippi, and the conduct of the government with regard to it. To the debility of the confederation alone may justly be imputed every cause of complaint on this subject. Whenever gentlemen will bring forward their objections I trust we can prove that no danger to the navigation of that river can arise from the adoption of this Constitution. I beg those gentlemen that may be affected by it to suspend their judgment till they hear it discussed. Will, says he, the adoption of this Constitution pay our debts? It will compel the states to pay their quotas. Without this, Virginia will be unable to pay. Unless all the states pay, she cannot. Though the states will not coin money (as we are told), yet this government will bring forth and proportion all the strength of the Union. That economy and industry are essential to our happiness will be denied by no man. But the present government will not add to our industry. It takes away the incitements to industry by rendering property insecure and unprotected. It is the paper on your table that will promote and encourage industry. New Hampshire and Rhode Island have rejected it, he tells us. New Hampshire, if my information be right, will certainly adopt it. The report spread in this country, of which I have heard, is, that the representatives of that state having, on meeting, found they were instructed to vote against it, returned to their constituents without determining the question, to convince them of their being mistaken, and of the propriety of adopting it.

The extent of the country is urged as another objection, as being too great for a republican government. This objection has been handed from author to author, and has been certainly misunderstood and misapplied. To what does it owe its source? To observations and criticisms on governments, where

representation did not exist. As to the legislative power, was it ever supposed inadequate to any extent? Extent of country may render it difficult to execute the laws, but not to legislate. Extent of country does not extend the power. What will be sufficiently energetic and operative in a small territory will be feeble when extended over a wide-extended country. The gentleman tells us there are no checks in this plan. What has become of his enthusiastic eulogium on the American spirit? We should find a check and control, when oppressed from that source. In this country there is no exclusive personal stock of interest. The interest of the community is blended and inseparably connected with that of the individual. When he promotes his own, he promotes that of the community. When we consult the common good, we consult our own. When he desires such checks as these, he will find them abundantly here. They are the best checks. What has become of his eulogium on the Virginia constitution? Do the checks in this plan appear less excellent than those of the constitution of Virginia? If the checks in the Constitution be compared to the checks in the Virginia constitution, he will find the best security in the former.

The temple of liberty was complete, said he, when the people of England said to their king that he was their servant. What are we to learn from this? Shall we embrace such a system as that? Is not liberty secure with us, where the people hold all powers in their own hands, and delegate them cautiously, for short periods, to their servants, who are accountable for the smallest maladministration? Where is the nation that can boast greater security than we do? We want only a system like the paper before you, to strengthen and perpetuate this security.

. . . . . .

The worthy member has concluded his observation by many eulogiums on the British constitution. It matters not to us whether it be a wise one or not. I think that, for America at least, the government on your table is very much superior to it. I ask you if your House of Representatives would be better than it is if a hundredth part of the people were to elect a majority of them. If your senators were for life, would they be more agreeable to you? If your President were not ac-

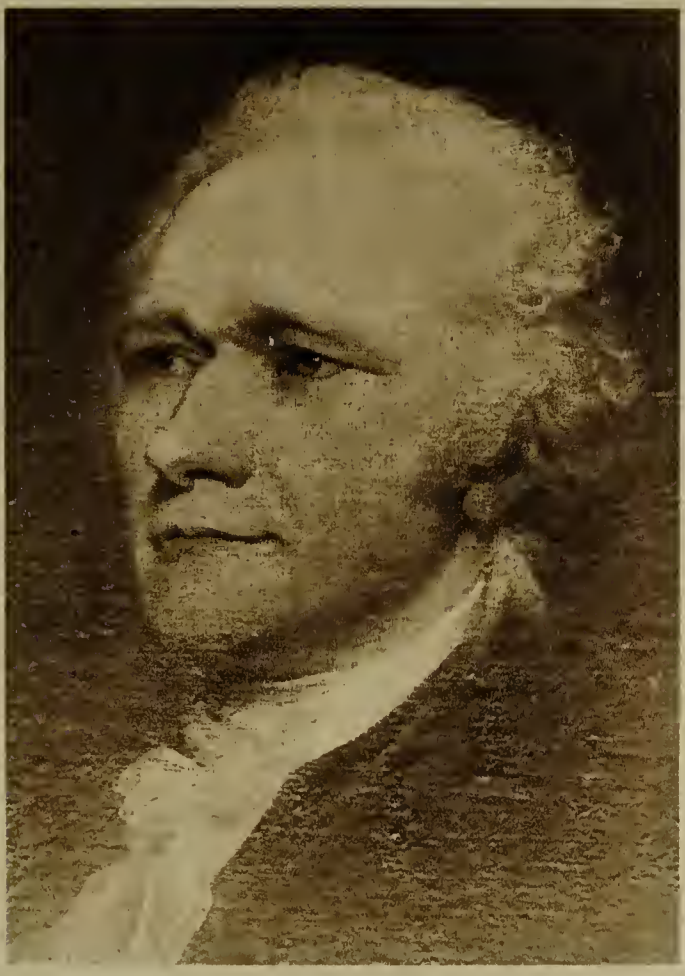
countable to you for his conduct—if it were a constitutional maxim that he could do no wrong—would you be safer than you are now? If you can answer, Yes, to these questions, then adopt the British constitution. If not, then, good as that government may be, this is better. The worthy gentleman who was last up said the confederacies of ancient and modern times were not similar to ours, and that consequently reasons which applied against them could not be urged against it. Do they not hold out one lesson very useful to us? However unlike in other respects, they resemble it in its total inefficacy. They warn us to shun their calamities and place in our government those necessary powers, the want of which destroyed them. I hope we shall avail ourselves of their misfortunes, without experiencing them. There was something peculiar in one observation he made. He said that those who governed the cantons of Switzerland were purchased by foreign powers, which was the cause of their uneasiness and trouble. How does this apply to us? If we adopt such a government as theirs, will it not be subject to the same inconvenience? Will not the same cause produce the same effect? What shall protect us from it? What is our security?

He then proceeded to say, the causes of war are removed from us; that we are separated by the sea from the powers of Europe, and need not be alarmed. Sir, the sea makes them neighbors to us. Though an immense ocean divides us, we may speedily see them with us. What dangers may we not apprehend to our commerce! Does not our naval weakness invite an attack on our commerce? May not the Algerines seize our vessels? Cannot they and every other predatory or maritime nation pillage our ships and destroy our commerce, without subjecting themselves to any inconvenience? He would, he said, give the general government all necessary powers. If anything be necessary it must be so to call forth the strength of the Union when we may be attacked, or when the general purposes of America require it. The worthy gentleman then proceeded to show that our present exigencies are greater than they will ever be again.

Who can penetrate into futurity? How can any man pretend to say that our future exigencies will be less than our present? The exigencies of nations have been generally commen-

surate to their resources. It would be the utmost impolicy to trust to a mere possibility of not being attacked, or obliged to exert the strength of the community. He then spoke of a selection of particular objects by Congress, which, he says, must necessarily be oppressive; that Congress, for instance, might select taxes, and that all but landholders would escape. Cannot Congress regulate the taxes so as to be equal on all parts of the community? Where is the absurdity of having thirteen revenues? Will they clash with or injure each other? If not, why cannot Congress make thirteen distinct laws, and impose the taxes on the general objects of taxation in each state, so as that all persons of the society shall pay equally, as they ought?

He then told you that your continental government will call forth the virtue and talents of America. This being the case, will they encroach on the power of the state governments? Will our most virtuous and able citizens wantonly attempt to destroy the liberty of the people? Will the most virtuous act the most wickedly? I differ in opinion from the worthy gentleman. I think the virtue and talents of the members of the general government will tend to the security instead of the destruction of our liberty. I think that the power of direct taxation is essential to the existence of the general government, and that it is safe to grant it. If this power be not necessary and as safe from abuse as any delegated power can possibly be, then I say that the plan before you is unnecessary, for it imports not what system we have, unless it have the power of protecting us in time of peace and war.



ALEXANDER HAMILTON

ALEXANDER HAMILTON

THE FEDERAL CONSTITUTION

[Alexander Hamilton, statesman and publicist, was born in the West Indian Island of Nevis, January 11, 1757. In 1776, being nineteen, he forsook his studies at King's College, now Columbia, New York, and entered the army, served at Long Island and White Plains, and finally was taken on Washington's staff, ranking as lieutenant-colonel. In 1782 he was sent to Congress by New York State, and his first work was an effort to relieve the condition of the national currency. Through his influence New York State was represented in the Constitutional Convention, and helped to frame the document under which the union of states was effected. He wrote more than half the papers of the Federalist, which was intended to contravene the prevalent reluctance to ratification. He subsequently became secretary of the treasury in Washington's cabinet. When the presidency fell to John Adams he retired to private life, resuming the practice of his profession in New York. He was killed in a duel with Aaron Burr, July 11, 1804. The speech that follows, urging the adoption of the Constitution, was delivered before the Constitutional Convention at New York, June 24, 1788.]

I AM persuaded, Mr. Chairman, that I in my turn shall be indulged in addressing the committee. We all, in equal sincerity, profess to be anxious for the establishment of a republican government on a safe and solid basis. It is the object of the wishes of every honest man in the United States, and I presume that I shall not be disbelieved when I declare that it is an object of all others the nearest and most dear to my own heart. The means of accomplishing this great purpose has become the most important study which can interest mankind. It is our duty to examine all those means with peculiar attention, and to choose the best and most effectual. It is our duty to draw from nature, from reason, from examples, the best principles of policy, and to pursue and apply them in the formation of our government. We should contemplate and compare the systems, which in this examination come under our view; distinguish, with a careful eye, the defects and

excellencies of each, and discarding the former, incorporate the latter, as far as circumstances will admit, into our Constitution. If we pursue a different course and neglect this duty we shall probably disappoint the expectations of our country and of the world.

In the commencement of a revolution, which received its birth from the usurpations of tyranny, nothing was more natural than that the public mind should be influenced by an extreme spirit of jealousy. To resist these encroachments, and to nourish this spirit, was the great object of all our public and private institutions. The zeal for liberty became predominant and excessive. In forming our confederation, this passion alone seemed to actuate us, and we appear to have had no other view than to secure ourselves from despotism. The object certainly was a valuable one, and deserved our utmost attention. But, sir, there is another object equally important, and which our enthusiasm rendered us little capable of regarding: I mean a principle of strength and stability in the organization of our government, and vigor in its operations. This purpose can never be accomplished but by the establishment of some select body, formed peculiarly upon this principle. There are few positions more demonstrable than that there should be in every republic some permanent body to correct the prejudices, check the intemperate passions, and regulate the fluctuations of a popular assembly. It is evident that a body instituted for these purposes must be so formed as to exclude as much as possible from its own character those infirmities and that mutability which it is designed to remedy. It is therefore necessary that it should be small, that it should hold its authority during a considerable period, and that it should have such an independence in the exercise of its powers as will divest it as much as possible of local prejudices. It should be so formed as to be the center of political knowledge, to pursue always a steady line of conduct, and to reduce every irregular propensity to system. Without this establishment we may make experiments without end, but shall never have an efficient government.

It is an unquestionable truth, that the body of the people in every country desire sincerely its prosperity; but it is equally unquestionable that they do not possess the discern-

ment and stability necessary for systematic government. To deny that they are frequently led into the grossest errors by misinformation and passion would be a flattery which their own good sense must despise. That branch of adminstration especially which involves our political relations with foreign states, a community will ever be incompetent to. These truths are not often held up in public assemblies; but they cannot be unknown to any who hears me. From these principles it follows that there ought to be two distinct bodies in our government: one, which shall be immediately constituted by and peculiarly represent the people, and possess all the popular features; another, formed upon the principle and for the purposes before explained. Such considerations as these induced the convention who formed your state constitution, to institute a senate upon the present plan. The history of ancient and modern republics had taught them that many of the evils which these republics had suffered arose from the want of a certain balance and mutual control indispensable to a wise administration; they were convinced that popular assemblies are frequently misguided by ignorance, by sudden impulses, and the intrigues of ambitious men; and that some firm barrier against these operations was necessary; they, therefore, instituted your senate, and the benefits we have experienced have fully justified their conceptions.

Gentlemen in their reasoning have placed the interests of the several states and those of the United States in contrast; this is not a fair view of the subject; they must necessarily be involved in each other. What we apprehend is, that some sinister prejudice, or some prevailing passion, may assume the form of a genuine interest. The influence of these is as powerful as the most permanent conviction of the public good; and against this influence we ought to provide. The local interests of a state ought in every case to give way to the interests of the Union; for when a sacrifice of one or the other is necessary, the former becomes only an apparent, partial interest, and should yield, on the principle that the small good ought never to oppose the great one. When you assemble from your several counties in the Legislature, were every member to be guided only by the apparent interests of his county, government would be impracticable. There must be a perpetual

accommodation and sacrifice of local advantages to general expediency; but the spirit of a mere popular assembly would rarely be actuated by this important principle. It is therefore absolutely necessary that the Senate should be so formed as to be unbiased by false conceptions of the real interests or undue attachment to the apparent good of their several states.

Gentlemen indulge too many unreasonable apprehensions of danger to the state governments; they seem to suppose that the moment you put men into a national council they become corrupt and tyrannical, and lose all their affection for their fellow citizens. But can we imagine that the senators will ever be so insensible of their own advantage as to sacrifice the genuine interest of their constituents? The state governments are essentially necessary to the form and spirit of the general system. As long, therefore, as Congress has a full conviction of this necessity, they must, even upon principles purely national, have as firm an attachment to the one as to the other. This conviction can never leave them, unless they become madmen. While the Constitution continues to be read and its principles known, the states must, by every rational man, be considered as essential, component parts of the Union; and therefore the idea of sacrificing the former to the latter is wholly inadmissible.

The objectors do not advert to the natural strength and resources of state governments, which will ever give them an important superiority over the general government. If we compare the nature of their different powers, or the means of popular influence which each possesses, we shall find the advantage entirely on the side of the states. This consideration, important as it is, seems to have been little attended to. The aggregate number of representatives throughout the states may be two thousand. Their personal influence will, therefore, be proportionally more extensive than that of one or two hundred men in Congress. The state establishments of civil and military officers of every description, infinitely surpassing in number any possible correspondent establishments in the general government, will create such an extent and complication of attachments as will ever secure the predilection and support of the people. Whenever, therefore, Congress shall meditate any infringement of the state constitutions, the great body of the people will

naturally take part with their domestic representatives. Can the general government withstand such a united opposition? Will the people suffer themselves to be stripped of their privileges? Will they suffer their legislatures to be reduced to a shadow and a name? The idea is shocking to common sense.

From the circumstances already explained, and many others which might be mentioned, results a complicated, irresistible check, which must ever support the existence and importance of the state governments. The danger, if any exists, flows from an opposite source. The probable evil is, that the general government will be too dependent on the state legislatures, too much governed by their prejudices, and too obsequious to their humors; that the states, with every power in their hands, will make encroachments on the national authority, till the Union is weakened and dissolved.

Every member must have been struck with an observation of a gentleman from Albany. "Do what you will," says he, "local prejudices and opinions will go into the government." What! shall we then form a constitution to cherish and strengthen these prejudices? Shall we confirm the distemper, instead of remedying it? It is undeniable that there must be a control somewhere. Either the general interest is to control the particular interests, or the contrary. If the former, then certainly the government ought to be so framed as to render the power of control efficient to all intents and purposes; if the latter, a striking absurdity follows; the controlling powers must be as numerous as the varying interests, and the operations of the government must therefore cease; for the moment you accommodate these different interests, which is the only way to set the government in motion, you establish a controlling power. Thus, whatever constitutional provisions are made to the contrary, every government will be at last driven to the necessity of subjecting the partial to the universal interest. The gentlemen ought always, in their reasoning, to distinguish between the real, genuine good of a state, and the opinions and prejudices which may prevail respecting it; the latter may be opposed to the general good, and consequently ought to be sacrificed; the former is so involved in it, that it never can be sacrificed.

There are certain social principles in human nature from

which we may draw the most solid conclusions with respect to the conduct of individuals and of communities. We love our families more than our neighbors; we love our neighbors more than our countrymen in general. The human affections, like the solar heat, lose their intensity as they depart from the center, and become languid in proportion to the expansion of the circle on which they act. On these principles, the attachment of the individual will be first and forever secured by the state governments; they will be a mutual protection and support. Another source of influence, which has already been pointed out, is the various official connections in the states. Gentlemen endeavor to evade the force of this by saying that these offices will be insignificant. This is by no means true. The state officers will ever be important, because they are necessary and useful. Their powers are such as are extremely interesting to the people; such as affect their property, their liberty, and life.

What is more important than the administration of justice and the execution of the civil and criminal laws? Can the state governments become insignificant while they have the power of raising money independently and without control? If they are really useful, if they are calculated to promote the essential interests of the people, they must have their confidence and support. The states can never lose their powers till the whole people of America are robbed of their liberties. These must go together; they must support each other, or meet one common fate. On the gentleman's principle, we may safely trust the state governments, though we have no means of resisting them; but we cannot confide in the national government, though we have an effectual constitutional guard against every encroachment. This is the essence of their argument, and it is false and fallacious beyond conception.

With regard to the jurisdiction of the two governments, I shall certainly admit that the Constitution ought to be so formed as not to prevent the states from providing for their own existence; and I maintain that it is so formed, and that their power of providing for themselves is sufficiently established. This is conceded by one gentleman, and in the next breath the concession is retracted. He says Congress has but one exclusive right in taxation—that of duties on im-

ports; certainly, then, their other powers are only concurrent. But to take off the force of this obvious conclusion he immediately says that the laws of the United States are supreme; and that where there is one supreme, there cannot be a concurrent, authority; and further, that where the laws of the Union are supreme, those of the states must be subordinate, because there cannot be two supremes. This is curious sophistry. That two supreme powers cannot act together is false. They are inconsistent only when they are aimed at each other or at one indivisible object. The laws of the United States are supreme as to all their proper, constitutional objects; the laws of the states are supreme in the same way. These supreme laws may act on different objects without clashing; or they may operate on different parts of the same common object with perfect harmony. Suppose both governments should lay a tax of a penny on a certain article; has not each an independent and uncontrollable power to collect its own tax? The meaning of the maxim, There cannot be two supremes, is simply this—two powers cannot be supreme over each other. This meaning is entirely perverted by the gentleman. But, it is said, disputes between collectors are to be referred to the federal courts. This is again wandering in the field of conjecture. But suppose the fact is certain; is it not to be presumed that they will express the true meaning of the Constitution and the laws? Will they not be bound to consider the concurrent jurisdiction; to declare that both the taxes shall have equal operation; that both the powers, in that respect, are sovereign and co-extensive? If they transgress their duty, we are to hope that they will be punished. Sir, we cannot reason from probabilities alone. When we leave common sense, and give ourselves up to conjecture, there can be no certainty, no security in our reasonings.

I imagine I have stated to the committee abundant reasons to prove the entire safety of the state governments and of the people. I would go into a more minute consideration of the nature of the concurrent jurisdiction and the operation of the laws in relation to revenue, but at present I feel too much indisposed to proceed. I shall, with leave of the committee, improve another opportunity of expressing to them more fully my ideas on this point. I wish the committee to remember that

the Constitution under examination is framed upon truly republican principles; and that, as it is expressly designed to provide for the common protection and the general welfare of the United States, it must be utterly repugnant to this Constitution to subvert the state governments or oppress the people.

GEORGE WASHINGTON

FAREWELL ADDRESS

[George Washington was born at Pope's Creek, Westmoreland County, Va., 1732. His first public service was in acting as messenger from Governor Dinwiddie of Virginia to the commandant of the French forces near Lake Erie to protest against their eastern encroachments. He was then nineteen, and held the appointment of one of the adjutants-general of Virginia with the rank of major. He went as a delegate to the first Continental Congress in 1775. In the following year he was nominated commander-in-chief of the colonial forces then assembled before Boston and accepted the post, at the same time declining all remuneration for services, relying upon Congress to reimburse him for actual expenses. He compelled the British evacuation of Boston, March 17, 1776, and finally brought about the surrender of Cornwallis at Yorktown, October 19, 1781. He surrendered his commission at Annapolis on December 23d, and retired to Mt. Vernon to spend a few years in quiet, before emerging again to preside over the Convention of 1787, met to form the Articles of Confederation for the government of the states. He was chosen the first president under the Constitution and served two terms. He died at Mt. Vernon, December 14, 1799. The farewell address was issued September 19, 1796.]

The period for a new election of a citizen to administer the executive government of the United States being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

I beg you, at the same time, to do me the justice to be assured that this resolution has not been taken without a strict regard to all the considerations appertaining to the relation which binds a dutiful citizen to his country; and that in withdrawing the tender of services, which silence in my

situation might imply, I am influenced by no diminution of zeal for your future interest, no deficiency of grateful respect for your past kindness, but am supported by a full conviction that the step is compatible with both.

The acceptance of, and continuance hitherto in, the office to which your suffrage has twice called me have been a uniform sacrifice of inclination to the opinion of duty and to a deference for what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn. The strength of my inclination to do this, previous to the last election, had even led to the preparation of an address to declare it to you; but mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence, impelled me to abandon the idea.

I rejoice that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety, and am persuaded, whatever partiality may be retained for my services, that, in the present circumstances of our country, you will not disapprove my determination to retire.

The impressions with which I first undertook the arduous trust were explained on the proper occasion. In the discharge of this trust, I will only say that I have, with good intentions, contributed toward the organization and administration of the government the best exertions of which a very fallible judgment was capable. Not unconscious in the outset of the inferiority of my qualifications, experience in my own eyes, perhaps still more in the eyes of others, has strengthened the motives to diffidence of myself; and every day, the increasing weight of years admonishes me more and more that the shade of retirement is as necessary to me as it will be welcome. Satisfied that if any circumstances have given peculiar value to my services, they were temporary, I have the consolation to believe that, while choice and prudence invite me to quit the political scene, patriotism does not forbid it.

In looking forward to the moment which is intended to ter-

minate the career of my public life, my feelings do not permit me to suspend the deep acknowledgment of that debt of gratitude which I owe to my beloved country for the many honors it has conferred upon me; still more for the steadfast confidence with which it has supported me; and for the opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal. If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals, that under circumstances in which the passions, agitated in every direction, were liable to mislead, amid appearances sometimes dubious, vicissitudes of fortune often discouraging, in situations in which not infrequently want of success has countenanced the spirit of criticism, the constancy of your support was the essential prop of the efforts, and a guaranty of the plans by which they were effected. Profoundly penetrated with this idea, I shall carry it with me to my grave, as a strong incitement to unceasing vows that heaven may continue to you the the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free Constitution, which is the work of your hands, may be sacredly maintained; that its administration in every department may be stamped with wisdom and virtue; that, in fine, the happiness of the people of these states, under the auspices of liberty, may be made complete by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it.

Here, perhaps, I ought to stop. But solicitude for your welfare, which cannot end but with my life and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people. These will be offered to you with the more freedom, as you can only see in them the disinterested warnings of a parting friend, who can possibly have no personal motive to bias his counsel. Nor can

I forget, as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquillity at home, your peace abroad; of your safety, of your prosperity; of that very liberty which you so highly prize. But as it is easy to foresee that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness: that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of American, which belongs to you in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the independence and liberty you possess are the work of joint counsels, and joint efforts of common dangers, sufferings, and successes.

But these considerations, however powerfully they address

themselves to your sensibility, are greatly outweighed by those which apply more immediately to your interest. Here every portion of our country finds the most commanding motives for carefully guarding and preserving the union of the whole.

The North, in an unrestrained intercourse with the South, protected by equal laws of a common government, finds in the productions of the latter great additional resources of maritime and commercial enterprise and precious materials of manufacturing industry. The South, in the same intercourse, benefiting by the agency of the North, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the North, it finds its particular navigation invigorated; and, while it contributes, in different ways, to nourish and increase the general mass of the national navigation, it looks forward to the protection of a maritime strength, to which itself is unequally adapted. The East, in a like intercourse with the West, already finds, and, in the progressive improvement of interior communications by land and water, will more and more find, a valuable vent for the commodities which it brings from abroad, or manufactures at home. The West derives from the East supplies requisite to its growth and comfort, and, what is perhaps of still greater consequence, it must of necessity owe the secure enjoyment of indispensable outlets for its own productions to the weight, influence, and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest as one nation. Any other tenure by which the West can hold this essential advantage, whether derived from its own separate strength, or from an apostate and unnatural connection with any foreign power, must be intrinsically precarious.

While, then, every part of our country thus feels an immediate and particular interest in union, all the parts combined cannot fail to find in the united mass of means and efforts greater strength, greater resource, proportionably greater security from external danger, a less frequent interruption of their peace by foreign nations; and, what is of inestimable value, they must derive from union an exemption from those broils and wars between themselves, which so frequently afflict neighboring countries not tied together by the same governments, which their own rival ships alone would be sufficient to produce, but

which opposite foreign alliances, attachments, and intrigues would stimulate and embitter. Hence, likewise, they will avoid the necessity of those overgrown military establishments which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty. In this sense it is that your union ought to be considered as a main prop of your liberty, and that the love of the one ought to endear to you the preservation of the other.

These considerations speak a persuasive language to every reflecting and virtuous mind, and exhibit the continuance of the Union as a primary object of patriotic desire. Is there a doubt whether a common government can embrace so large a sphere? Let experience solve it! To listen to mere speculation in such a case were criminal. We are authorized to hope that a proper organization of the whole with the auxiliary agency of governments for the respective subdivisions will afford a happy issue to the experiment. It is well worth a fair and full experiment. With such powerful and obvious motives to union, affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter may endeavor to weaken its bands.

In contemplating the causes which may disturb our Union, it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations, Northern and Southern, Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heart-burnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection. The inhabitants of our Western country have lately had a useful lesson on this head; they have seen, in the negotiation by the executive, and in the unanimous ratification of the Senate, of the treaty with Spain, and in the universal satisfaction at that event, throughout the United States, a decisive proof how unfounded were the suspicions propagated among them of

a policy in the general government and in the Atlantic States unfriendly to their interests in regard to the Mississippi; they have been witnesses to the formation of two treaties, that with Great Britain and that with Spain, which secure to them everything they could desire, in respect to our foreign relations, toward confirming their prosperity. Will it not be their wisdom to rely for the preservation of these advantages on the Union by which they were procured? Will they not henceforth be deaf to those advisers, if such there are, who would sever them from their brethren and connect them with aliens?

To the efficiency and permanency of your Union, a government for the whole is indispensable. No alliance, however strict, between the parts can be an adequate substitute; they must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a constitution of government better calculated than your former for an intimate union, and for the efficacious management of your common concerns. This government, the offspring of our own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial

and extraordinary force; to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels and modified by mutual interests.

However combinations or associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion.

Toward the preservation of your government, and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you may be invited, remember that time and habit are at least as necessary to fix the true character of governments as of other human institutions; that experience is the surest standard by which to test the real tendency of the existing constitution of a country; that facility in changes, upon the credit of mere hypothesis and opinion, exposes to perpetual change, from the endless variety of hypothesis and opinion; and remember, especially, that for the efficient management of your common interests, in a country so extensive as ours, a government of as much vigor as is consistent with the perfect security of liberty is indispensable. Liberty itself will find in such a government, with powers properly distributed and adjusted, its surest guardian. It is, indeed, little else than a name, where the government is too feeble to withstand the enterprises of faction, to confine each member of the society within the limits prescribed by the laws,

and to maintain all in the secure and tranquil enjoyment of the rights of person and property.

I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but, in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purpose of his own elevation, on the ruins of public liberty.

Without looking forward to an extremity of this kind (which, nevertheless, ought not to be entirely out of sight), the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public councils and enfeeble the public administration. It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, foments occasionally riot and insurrection. It opens the door to foreign influence and corruption, which finds a facilitated access to the government itself through the channels of party passions. Thus the policy and the will of one country are subjected to the policy and will of another.

There is an opinion that parties in free countries are use-

ful checks upon the administration of the government and serve to keep alive the spirit of liberty. This within certain limits is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose. And there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest, instead of warming, it should consume.

It is important, likewise, that the habits of thinking in a free country should inspire caution in those intrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments into one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositaries, and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern, some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

As a very important source of strength and security, cherish public credit. One method of preserving it is to use it as sparingly as possible, avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger frequently prevent much greater disbursements to repel it, avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertion in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear. The execution of these maxims belongs to your representatives, but it is necessary that public opinion should coöperate. To facilitate to them the performance of their duty, it is essential that you should practically bear in mind that toward the payment of debts there must be revenue; that to have revenue there must be taxes; that no taxes can be devised which are not more or less inconvenient and unpleasant; that the intrinsic embar-

rassment, inseparable from the selection of the proper objects (which is always a choice of difficulties), ought to be a decisive motive for a candid construction of the conduct of the government in making it, and for a spirit of acquiescence in the measures for obtaining revenue, which the public exigencies may at any time dictate.

Observe good faith and justice toward all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that, in the course of time and things, the fruit of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings toward all should be cultivated. The nation which indulges toward another a habitual hatred or a habitual fondness is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence, frequent collisions, obstinate, envenomed, and bloody contests. The nation, prompted by ill-will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The

peace often, sometimes perhaps the liberty, of nations has been the victim.

So, likewise, a passionate attachment of one nation for another produces a variety of evils. Sympathy for the favorite nation, facilitating the illusion of an imaginary common interest in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter without adequate inducement or justification. It leads also to concessions to the favorite nation of privileges denied to others which is apt doubly to injure the nation making the concessions; by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation) facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding, with the appearance of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation.

As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened and independent patriot. How many opportunities do they afford to tamper with domestic factions, to practice the art of seduction, to mislead public opinion, to influence or awe the public councils? Such an attachment of a small or weak toward a great and powerful nation dooms the former to be the satellite of the latter.

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy to be useful must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots who may resist the intrigues of the favor-

ite are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests which to us have none, or a very remote, relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary, and would be unwise, to extend them.

Taking care always to keep ourselves by suitable establish-

ments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

Harmony, liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying by gentle means the streams of commerce, but forcing nothing; establishing (with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them) conventional rules of intercourse, the best that present circumstances and mutual opinion will permit, but temporary, and liable to be from time to time abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that it must pay with a portion of its independence for whatever it may accept under that character; that, by such acceptance, it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect or calculate upon real favors from nation to nation. It is an illusion, which experience must cure, which a just pride ought to discard.

In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations. But, if I may flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism; this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

How far in the discharge of my official duties I have been guided by the principles which have been delineated, the public records and other evidences of my conduct must witness to you and to the world. To myself, the assurance of my own con-

science is, that I have at least believed myself to be guided by them.

In relation to the still subsisting war in Europe, my proclamation of the twenty-second of April, 1793, is the index of my plan. Sanctioned by your approving voice, and by that of your representatives in both houses of Congress, the spirit of that measure has continually governed me, uninfluenced by any attempts to deter or divert me from it.

After deliberate examination, with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take, and was bound in duty and interest to take, a neutral position. Having taken it, I determined, as far as should depend upon me, to maintain it, with moderation, perseverance, and firmness.

The considerations which respect the right to hold this conduct, it is not necessary on this occasion to detail. I will only observe that, according to my understanding of the matter, that right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity toward other nations.

The inducements of interest for observing that conduct will best be referred to your own reflections and experience. With me a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.

Though, in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that, after forty-five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be

consigned to oblivion, as myself must soon be to the mansions of rest.

Relying on its kindness in this as in other things, and actuated by that fervent love toward it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I anticipate with pleasing expectation that retreat in which I promise myself to realize, without alloy, the sweet enjoyment of partaking, in the midst of my fellow-citizens, the benign influence of good laws under a free government, the ever favorite object of my heart, and the happy reward, as I trust, of our mutual cares, labors, and dangers.

THOMAS JEFFERSON

INAUGURAL ADDRESS OF 1801

[Thomas Jefferson, third President of the United States, was born at Shadwell, Va., April 13, 1743. He graduated from William and Mary College in 1762. Completing his law course he began practice in 1767. From the Virginia House of Burgesses he passed in June, 1775, to the colonial Congress, where he put into formal expression the Declaration of Independence. He followed Patrick Henry as governor of Virginia, but reëntered Congress in 1783, and in the following year succeeded Franklin as minister to France. He returned to America, and became Washington's secretary of state in 1790, retired in 1793. From this time he assumed the virtual leadership of a new political party that opposed the Federal plans of strong centralization. While its power grew it was hardly sufficient to have elected Jefferson Vice-President in 1797 had not that end been assisted by disaffection in the Federal party. In 1800 Jefferson was elected President. His administration, which covered two terms, was notable for several important events. Chief among those of his first term was the purchase of Louisiana from the French. His second term marked the beginning of hostilities with England that culminated in the War of 1812. He retired from public life in 1809, and died at Monticello, July 4, 1826. The first inaugural address was delivered in Washington in 1801.]

CALLED upon to undertake the duties of the first executive office of our country, I avail myself of the presence of that portion of my fellow citizens which is here assembled to express my grateful thanks for the favor with which they have been pleased to look toward me, to declare a sincere consciousness that the task is above my talents, and that I approach it with those anxious and awful presentiments which the greatness of the charge and the weakness of my powers so justly inspire. A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects and see the honor, the happiness, and the hopes of this beloved

country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the magnitude of the undertaking. Utterly, indeed, should I despair, did not the presence of many whom I here see remind me that, in the other high authorities provided by our Constitution, I shall find resources of wisdom, of virtue, and of zeal, on which to rely under all difficulties. To you, then, gentlemen, who are charged with the sovereign functions of legislation, and to those associated with you, I look with encouragement for that guidance and support which may enable us to steer with safety the vessel in which we are all embarked, amid the conflicting elements of a troubled world.

During the contest of opinion through which we have passed, the animation of discussion and of exertions has sometimes worn an aspect which might impose on strangers unused to think freely, and to speak and to write what they think; but this being now decided by the voice of the nation, announced according to the rules of the Constitution, all will of course arrange themselves under the will of the law, and unite in common efforts for the common good. All, too, will bear in mind this sacred principle, that, though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression. Let us, then, fellow citizens, unite with one heart and one mind, let us restore to social intercourse that harmony and affection, without which liberty, and even life itself, are but dreary things. And let us reflect that, having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions. During the throes and convulsions of the ancient world, during the agonizing spasms of infuriated man, seeking through blood and slaughter his long-lost liberty, it was not wonderful that the agitation of the billows should reach even this distant and peaceful shore; that this should be more felt and feared by some, and less by others; that this should divide opinions as to measures of safety; but every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We

are all Republicans; we are all Federalists. If there be any among us who would wish to dissolve this Union, or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated, where reason is left free to combat it. I know, indeed, that some honest men fear that a republican government cannot be strong; that this government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm, on the theoretic and visionary fear that this government, the world's best hope, may, by possibility, want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth. I believe it the only one where every man, at the call of the laws, would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of himself. Can he then be trusted with the government of others? or have we found angels in the forms of kings to govern him? Let history answer this question.

Let us, then, with courage and confidence, pursue our own federal and republican principles, our attachment to our Union and representative government. Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high-minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation; entertaining a due sense of our equal right to the use of our own faculties, to the acquisitions of our industry, to honor and confidence from our fellow citizens, resulting not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed, and practiced in various forms, yet all of them including honesty, truth, temperance, gratitude, and the love of man, acknowledging and adoring an overruling Providence, which, by all its dispensations, proves that it delights in the happiness of man here, and his greater happiness hereafter; with all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow citizens—a wise and frugal government, which shall restrain men from injuring one another, shall

leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities.

About to enter, fellow citizens, on the exercise of duties which comprehend everything dear and valuable to you, it is proper that you should understand what I deem the essential principles of our government, and consequently those which ought to shape its administration. I will compress them within the narrowest compass they will bear, stating the general principles, but not all its limitations. Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none; the support of the state governments in all their rights, as the most competent administrations for our domestic concerns, and the surest bulwarks against anti-republican tendencies; the preservation of the general government in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad; a jealous care of the right of election by the people; a mild and safe corrective of abuses, which are lopped by the sword of revolution, where peaceable remedies are unprovided; absolute acquiescence in the decisions of the majority, the vital principle of republics, from which is no appeal but to force, the vital principle and immediate parent of despotism; a well-disciplined militia, our best reliance in peace, and for the first moments of war, till regulars may relieve them; the supremacy of the civil over the military authority; economy in the public expense, that labor may be lightly burdened; the honest payment of our debts, and sacred preservation of the public faith; encouragement of agriculture, and of commerce as its handmaid; the diffusion of information, and arraignment of all abuses at the bar of public reason; freedom of religion; freedom of the press; and freedom of person, under the protection of the habeas corpus; and trial by juries, impartially selected. These principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation. The wisdom of our sages and blood of our heroes have been devoted to their attainment; they should be the creed of our political

faith; the text of civil instruction; the touchstone by which to try the services of those we trust; and should we wander from them, in moments of error or alarm, let us hasten to retrace our steps, and to regain the road which alone leads to peace, liberty, and safety.

I repair, then, fellow citizens, to the post you have assigned me. With experience enough in subordinate offices to have seen the difficulties of this, the greatest of all, I have learned to expect that it will rarely fall to the lot of imperfect man to retire from this station with the reputation and the favor which bring him into it. Without pretensions to that high confidence you reposed in our first and great revolutionary character, whose preëminent services had entitled him to the first place in his country's love, and destined for him the fairest page in the volume of faithful history, I ask so much confidence only as may give firmness and effect to the legal administration of your affairs. I shall often go wrong through defect of judgment. When right, I shall often be thought wrong by those whose positions will not command a view of the whole ground. I ask your indulgence for my own errors, which will never be intentional; and your support against the errors of others, who may condemn what they would not, if seen in all its parts. The approbation implied by your suffrage is a consolation to me for the past; and my future solicitude will be to retain the good opinion of those who have bestowed it in advance, to conciliate that of others by doing them all the good in my power, and to be instrumental in the happiness and freedom of all.

Relying, then, on the patronage of your good will, I advance with obedience to the work, ready to retire from it whenever you become sensible how much better choices it is in your power to make. And may that infinite Power, which rules the destinies of the universe, lead our councils to what is best, and give them a favorable issue for your peace and prosperity!

AMERICAN INDIAN SPEECHES

LOGAN

[In settlements on the Ohio River, in 1774, Indians were lured across the river to a farm, stupefied with whisky and then murdered. One of them was the sister of Logan, and her unborn baby was cut from her body. This and subsequent outrages rallied the Indians of Ohio to Logan's leadership. A battle was fought on October 10, and the Indians totally defeated by Virginian troops, who had casualties of over two hundred. When Captain Gibson went in advance to meet Cornstalk and the Chief, Logan refused to attend the Council of Peace. "I am a warrior," he said, "not a councilor." Logan then made a speech which Gibson sent years later to Thomas Jefferson who published it in his "Notes on Virginia" in Paris, 1784. He cited it to refute suggestion of Buffon that there was "something in the soil, climate and other circumstances of America, which occasions animal nature to degenerate, not excepting man, native or adoptive."

Logan was Chief of the Mingoes, and second son of Shikellimus, a noted Iroquois. He was named after James Logan, a friend of the Indians.]

I APPEAL to any white man to say if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed at me as they passed, and said: "Logan is the friend of white men."

I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature.

This called on me for revenge. I have sought it. I have killed many. I have glutted my vengeance. For my country, I rejoice at the beams of peace. But do not think that mine is the joy of fear. Logan never felt fear. Logan will not turn

on his heel to save his life. Who is there to mourn for Logan? Not one!

TECUMSEH

SPEECH AT VINCENNES

[Tecumseh, the Shawanee warrior and orator, was born near the Scioto River about the year 1770. His first recorded exploit was an attack at Hacker's Creek in May, 1792, upon the family of John Waggoner, whom he carried into captivity. From that time he engaged in many incursions upon the white settlements and interfered with traffic upon the Ohio River. It is said that in 1806 he formed the project of a general rising of the Indians against the Americans. He became an ally of the British in the War of 1812, and was ranked a brigadier-general. He fought with distinction at the battle of Brownstown and Maguaga in August, 1812. In the battle of the Thames, on October 5, 1813, he fought under the British General Proctor and made a gallant stand against the American troops, but met his death before the end of the engagement. The first of the ensuing speeches was made in 1813, on the sale of lands to Governor Harrison; the second was addressed to General Proctor in 1813, shortly before the battle of the Thames.]

It is true I am a Shawanee. My forefathers were warriors. Their son is a warrior. From them only I take my existence; from my tribe I take nothing. I am the maker of my own fortune; and oh! that I could make that of my red people, and of my country, as great as the conceptions of my mind, when I think of the Spirit that rules the universe. I would not then come to Governor Harrison, to ask him to tear the treaty and to obliterate the landmark; but I would say to him: Sir, you have liberty to return to your own country. The being within, communing with past ages, tells me that once, nor until lately, there was no white man on this continent. That it then all belonged to red men, children of the same parents, placed on it by the Great Spirit that made them, to keep it, to traverse it, to enjoy its productions, and to fill it with the same race. Once a happy race. Since made miserable by the white people, who are never contented, but always encroaching. The way, and the only way, to check and to stop this evil, is for all the red men to unite in claiming a common and equal right in the land,

as it was at first, and should be yet; for it never was divided, but belongs to all for the use of each. That no part has a right to sell, even to each other, much less to strangers; those who want all, and will not do with less.

The white people have no right to take the land from the Indians, because they had it first; it is theirs. They may sell, but all must join. Any sale not made by all is not valid. The late sale is bad. It was made by a part only. Part do not know how to sell. It requires all to make a bargain for all. All red men have equal rights to the unoccupied land. The right of occupancy is as good in one place as in another. There cannot be two occupations in the same place. The first excludes all others. It is not so in hunting or traveling; for there the same ground will serve many, as they may follow each other all day; but the camp is stationary, and that is occupancy. It belongs to the first who sits down on his blanket or skins which he has thrown upon the ground; and till he leaves it no other has a right.

[Having thus explained his reasons against the validity of the purchase, Tecumseh took his seat amidst his warriors.]

SPEECH TO GENERAL PROCTOR

FATHER:—Listen to your children! you have them now all before you. The war before this our British father gave the hatchet to his red children, when old chiefs were alive. They are now dead. In that war our father was thrown on his back by the Americans, and our father took them by the hand without our knowledge; and we are afraid that our father will do so again at this time.

Summer before last, when I came forward with my red brethren, and was ready to take up the hatchet, in favor of our British father, we were told not to be in a hurry, that he had not yet determined to fight the Americans.

Listen! When war was declared, our father stood up and gave us the tomahawk, and told us that he was ready to strike the Americans; that he wanted our assistance, and that he would certainly get us our lands back, which the Americans had taken from us.

Listen! You told us, at that time, to bring forward our families to this place, and we did so; and you promised to take care of them, and that they should want for nothing, while the men would go and fight the enemy. That we need not trouble ourselves about the enemy's garrisons; that we knew nothing about them, and that our father would attend to that part of the business. You also told your red children that you would take good care of your garrison here, which made our hearts glad.

Listen! When we were last at the Rapids, it is true we gave you little assistance. It is hard to fight people who live like ground-hogs.

Father, listen! Our fleet has gone out; we know they have fought; we have heard the great guns, but know nothing of what has happened to our father with one arm. Our ships have gone one way, and we are much astonished to see our father tying up everything and preparing to run away the other, without letting his red children know what his intentions are. You always told us to remain here and take care of our lands. It made our hearts glad to hear that was your wish. Our great father, the king, is the head, and you represent him. You always told us that you would never draw your foot off British ground; but now, father, we see you are drawing back, and we are sorry to see our father doing so without seeing the enemy. We must compare our father's conduct to a fat animal that carries its tail upon its back, but when affrighted, it drops it between its legs and runs off.

Listen, Father! The Americans have not yet defeated us by land; neither are we sure that they have done so by water—we therefore wish to remain here and fight our enemy, should they make their appearance. If they defeat us, we will then retreat with our father.

At the battle of the Rapids, last war, the Americans certainly defeated us; and when we retreated to our father's fort in that place, the gates were shut against us. We were afraid that it would now be the case, but instead of that, we now see our British father preparing to march out of his garrison.

Father! You have got the arms and ammunition which our great father sent for his red children. If you have an idea of going away, give them to us, and you may go and welcome,

for us. Our lives are in the hands of the Great Spirit. We are determined to defend our lands, and if it is his will, we wish to leave our bones upon them.

RED JACKET

REPLY TO SAMUEL DEXTER

[Red Jacket, otherwise Sagoyewatha, or "he who keeps them awake," an Indian orator whose eloquence made him a celebrated leader of his people, was born in New York state in 1751. He was astonishingly fleet of foot, in recognition of which an English officer presented him with a flaming-colored coat which he wore on all occasions and which earned him the name of "Red Jacket." The young Indian exhibited gifts of speech far superior to anything in the nature of eloquence with which his tribesmen were acquainted. He regarded the Christian missionary and the Christian creed with equal detestation. His gestures when he spoke were in harmony with the savage character of his utterances and his majestic carriage. Now he strode up and down waving the tomahawk, and again he would fold his arms and whisper his words with solemnity. Many were the council fires at which he prevailed, although he met with some defeats in debate, notably when the treaty between the United States and the Six Nations was carried in 1784. He died in squalor and neglect in 1830. The following speech, relating to the treaty of friendship between the United States and the Six Nations, was addressed to our minister of war, at Fort Stanwix, 1801.]

BROTHER:—We yesterday received your speech, which removed all uneasiness from our minds. We then told you that, should it please the Great Spirit to permit us to rise in health this day, you should hear what we have come to say.

Brother: The business on which we are now come is to restore the friendship that has existed between the United States and the Six Nations, agreeably to the direction of the commissioner from the fifteen fires of the United States. He assured us that whensoever, by any grievances, the chain of friendship should become rusty, we might have it brightened by calling on you. We dispense with the usual formality of having your speech again read, as we fully comprehended it yesterday, and it would therefore be useless to waste time in a repetition of it.

Brother: Yesterday you wiped the tears from our eyes, that we might see clearly; you unstopped our ears that we might

hear; and removed the obstructions from our throats that we might speak distinctly. You offered to join with us in tearing up the largest pine tree in our forest, and under it to bury the tomahawk. We gladly join with you, brother, in this work; and let us heap rocks and stones on the root of this tree, that the tomahawk may never again be found.

Brother: Your apology for not having wampum is sufficient, and we agree to accept of your speeches on paper, to evince our sincerity in wishing the tomahawk forever buried. We accompany a repetition of our assurances with these strings. [Hands over strings of wampum.]

Brother: We always desire, on similar melancholy occasions, to go through our customary forms of condolence, and have been happy to find the officers of the government of the United States willing in this manner to make our minds easy.

Brother: We observe that the men now in office are new men, and, we fear, not fully informed of all that has befallen us. In 1791 a treaty was held by the commissioners of Congress with us at Tioga Point, on a similar occasion. We have lost seven of our warriors, murdered in cold blood by white men, since the conclusion of the war. We are tired of this mighty grievance, and wish some general arrangement to prevent it in future. The first of these was murdered on the banks of the Ohio, near Fort Pitt. Shortly after, two men belonging to our first families were murdered at Pine Creek; then one at Fort Franklin; another at Tioga Point; and now the two that occasion this visit, on the Big Beaver. These last two had families. The one was a Seneca; the other a Tuscarora. Their families are now destitute of support, and we think that the United States should do something toward their support, as it is to the United States they owe the loss of their heads.

Brother: These offenses are always committed in one place, on the frontier of Pennsylvania. In the Genesee country we live happy, and no one molests us. I must, therefore, beg that the President will exert all his influence with all officers, civil and military, in that quarter, to remedy this grievance, and trust that he will thus prevent a repetition of it, and save our blood from being spilled in future. [Offers a belt.]

Brother: Let me call to mind the treaty between the United

States and the Six Nations, concluded at Canandaigua. At that treaty, Colonel Pickering, who was commissioner on behalf of the United States, agreed that the United States should pay to the Six Nations $4,500 per annum, and that this should pass through the hands of the superintendent of the United States, to be appointed for that purpose. This treaty was made in the name of the President of the United States, who was then General Washington; and as he is now no more, perhaps the present President would wish to renew the treaty. But if he should think the old one valid, and is willing to let it remain in force, we are also willing. The sum above mentioned we wish to have part of in money, to expend in more agricultural tools, and in purchasing a team, as we have some horses that will do for the purpose. We also wish to build a sawmill on the Buffalo Creek. If the President, however, thinks proper to have it continue as heretofore, we shall not be very uneasy. Whatever he may do we agree to; we only suggest this for his consideration. [Gives a belt.]

Brother: I hand you the above-mentioned treaty, made by Colonel Pickering in the name of General Washington, and the belt that accompanied it; as he is now dead, we know not if it is still valid. If not, we wish it renewed; if it is, we wish it copied on clean parchment. Our money got loose in our trunk and tore it. We also show you the belt which is the path of peace between our Six Nations and the United States. [Presents a treaty and two belts.]

Brother: A request was forwarded by us from the Onondaga nation to the governor of New York, that he should appoint a commissioner to hold a treaty with them. They have a reservation surrounded by white men, which they wish to sell. The Cayugas also, have a reservation so surrounded that they have been forced to leave it, and they hope that the President's commissioner, whom they expect he will not hesitate to appoint, will be instructed to attend to this business. We also have some business with New York, which we would wish him to attend to.

Brother: This business that has caused this, our long journey, was occasioned by some of your bad men: the expense of it has been heavy on us. We beg that as so great a breach has been

made on your part, the President will judge it proper that the United States should bear our expenses to and from home, and while here.

Brother: Three horses belonging to the Tuscarora nation were killed by some men under the command of Major Rivardi, on the plains of Niagara. They have made application to the superintendent and to Major Rivardi, but get no redress. You make us pay for our breaches of the peace; why should you not pay also? A white man has told us the horses were killed by Major Rivardi's orders, who said they should not be permitted to come there, although it was an open common on which they were killed. Mr. Chapin has the papers respecting these horses, which we request you to take into consideration.

EDWARD EVERETT

THE HISTORY OF LIBERTY

[Edward Everett was born in Dorchester, Mass., in 1794. At ten years of age he entered the grammar school, and matriculated at Harvard in 1807. After graduating he studied divinity under President Kirkland, and was called to the pastorate of the Brattle Street Church, Boston. He was elected to Congress in 1825, as an independent, and retained his seat for ten years. He then became governor of Massachusetts, and was three times reëlected. In 1840, he went abroad, and, upon the incoming of the Whig president, Harrison, was accredited to the Court of St. James's. With the change of administration in 1845 he retired and became president of Harvard College, which office he administered for three years. He interested himself in the founding of the Boston Public Library, to which he gave his entire collection of state papers, together with many books. After the death of Webster, in 1852, Everett held the office of secretary of state until the close of the administration. He died January 15, 1865. The following Fourth of July oration, delivered at Charlestown, Mass., in 1827, is a good example of the classic elegance of his oratorical style. Only the close is given.]

You need not, friends and fellow citizens, that I should dwell upon the incidents of the last great acts in the colonial drama. This very place was the scene of some of the earliest and the most memorable of them, and their recollection is a part of your inheritance of honor. In the early councils and first struggles of the great revolutionary enterprise, the citizens of this place were among the most prominent. The measures of resistance which were projected by the patriots of Charlestown were opposed by but one individual. An active coöperation existed between the political leaders in Boston and this place. The beacon light which was kindled in the towers of Christ Church in Boston, on the night of the eighteenth of April, 1775, was answered from the steeple of the church in which we are now assembled. The intrepid messenger who was sent forward to convey to Hancock and Adams the intelligence of the approach of the British troops was furnished with a horse, for

his eventful errand, by a respected citizen of this place. At the close of the following momentous day, the British forces—the remnant of its disasters—found refuge, under the shades of night, upon the heights of Charlestown; and there, on the ever-memorable seventeenth of Junė, that great and costly sacrifice in the cause of freedom was consummated with fire and blood. Your hilltops were strewed with illustrious dead; your homes were wrapped in flames; the fair fruits of a century and a half of civilized culture were reduced to a heap of bloody ashes, and two thousand men, women, and children turned houseless on the world. With the exception of the ravages of the nineteenth of April, the chalice of woe and desolation was in this manner first presented to the lips of the citizens of Charlestown. Thus devoted, as it were, to the cause, it is no wonder that the spirit of the Revolution should have taken possession of their bosoms, and been transmitted to their children. The American who, in any part of the Union, could forget the scenes and the principles of the Revolution would thereby prove himself unworthy of the blessings which he enjoys; but the citizen of Charlestown who could be cold on this momentous theme must hear a voice of reproach from the walls which were reared on the ashes of the seventeenth of June—a piercing cry from the very sods of yonder hill.

The Revolution was at length accomplished. The political separation of the country of Great Britain was effected, and it now remained to organize the liberty which had been reaped on bloody fields—to establish, in the place of the government whose yoke had been thrown off, a government at home, which should fulfill the great design of the Revolution and satisfy the demands of the friends of liberty at large. What manifold perils awaited the step! The danger was great that too little or too much would be done. Smarting under the oppressions of a distant government, whose spirit was alien to their feelings, there was great danger that the colonies in the act of declaring themselves sovereign and independent states would push to an extreme the prerogative of their separate independence, and refuse to admit any authority beyond the limits of each particular commonwealth. On the other hand, achieving their independence under the banners of the Continental army, ascribing, and justly, a large portion of their success to the personal qual-

ities of the beloved Father of his Country, there was danger not less imminent that those who perceived the evils of the opposite extreme would be disposed to confer too much strength on one general government, and would, perhaps, even fancy the necessity of investing the hero of the Revolution, in form, with that sovereign power which his personal ascendancy gave him in the hearts of his countrymen. Such and so critical was the alternative which the organization of the new government presented, and on the successful issue of which the entire benefit of this great movement in human affairs was to depend.

The first effort to solve the great problem was made in the course of the Revolution, and was without success. The Articles of Confederation verged to the extreme of a union too weak for its great purposes; and the moment the pressure of this war was withdrawn, the inadequacy of this first project of a government was felt. The United States found themselves overwhelmed with debt, without the means of paying it. Rich in the materials of an extensive commerce, they found their ports crowded with foreign ships, and themselves without the power to raise a revenue. Abounding in all the elements of national wealth, they wanted resources to defray the ordinary expenses of government.

For a moment, and to the hasty observer, this last effort for the establishment of freedom had failed. No fruit had sprung from this lavish expenditure of treasure and blood. We had changed the powerful protection of the mother country into a cold and jealous amity, if not into a slumbering hostility. The oppressive principles against which our fathers had struggled were succeeded by more oppressive realities. The burden of the British Navigation Act, as it operated on the colonies, was removed, but it was followed by the impossibility of protecting our shipping by a Navigation Act of our own. A state of material prosperity, existing before the Revolution, was succeeded by universal exhaustion; and a high and indignant tone of militant patriotism by universal despondency.

It remained, then, to give its last great effort to all that had been done since the discovery of America for the establishment of the cause of liberty in the Western Hemisphere, and by another more deliberate effort to organize a government by which not only the present evils under which the country was

suffering should be remedied, but the final design of Providence should be fulfilled. Such was the task that devolved on the statesmen who convened at Philadelphia on the second day of May, 1787, in the Assembly of which General Washington was elected president, and over whose debates your townsman, Mr. Gorham, presided for two or three months as chairman of the Committee of the Whole, during the discussion of the plan of the Federal Constitution.

The very first step to be taken was one of pain and regret. The old Confederation was to be given up. What misgivings and grief must not this preliminary sacrifice have occasioned to the patriotic members of the convention! They were attached, and with reason, to its simple majesty. It was weak then, but it had been strong enough to carry the colonies through the storms of the Revolution. Some of the great men who led up the forlorn hope of their country in the hour of her direst peril had died in its defense. Could not a little inefficiency be pardoned to a Union with which France had made an alliance, and England had made peace? Could the proposed new government do more or better things than this had done? Who could give assurance, when the flag of the Old Thirteen was struck, that the hearts of the people could be rallied to another banner?

Such were the misgivings of some of the great men of that day—the Henrys, the Gerrys, and other eminent anti-federalists, to whose scruples it is time that justice should be done. They were the sagacious misgivings of wise men, the just forebodings of brave men, who were determined not to defraud posterity of the blessings for which they had all suffered, and for which some of them had fought.

The members of that convention, in going about the great work before them, deliberately laid aside the means by which all preceding legislators had aimed to accomplish a life work. In founding a strong and efficient government, adequate to the raising up of a powerful and prosperous people, their first step was to reject the institutions in which other governments traced their strength and prosperity, or had, at least, regarded as the necessary conditions of stability and order. The world had settled down into the belief that a hereditary monarch was necessary to give strength to the executive power. The framers

of our Constitution provided for an elective chief magistrate, chosen every four years. Every other country had been betrayed into the admission of a distinction of ranks in society, under the absurd impression that privileged orders are necessary to the permanence of the social system. The framers of our Constitution established everything on the purely natural basis of a uniform equality of the elective franchise, to be exercised by all the citizens at fixed and short intervals. In other countries it had been thought necessary to constitute some one political center, towards which all political power should tend, and at which, in the last resort, it should be exercised. The framers of the Constitution devised a scheme of confederate and representative sovereign republics, united in a happy distribution of powers, which, reserving to the separate States all the political functions essential to local administrations and private justice, bestowed upon the general government those, and those only, required for the service of the whole.

Thus was completed the great revolutionary movement; thus was perfected that mature organization of a free system, destined, as we trust, to stand forever, as the exemplar of popular government; thus was discharged the duty of our fathers to themselves, to the country, and to the world.

The power of the example thus set up, in the eyes of the nations, was instantly and widely felt. It was immediately made visible to sagacious observers that a constitutional age had begun. It was in the nature of things that, where the former evil existed in its most inveterate form, the reaction should also be the most violent. Hence the dreadful excesses that marked the progress of the French Revolution, and, for a while, almost made the name of liberty odious. But it is not less in the nature of things that, when the most indisputable and enviable political blessings stand illustrated before the world—not merely in speculation and in theory, but in living practice and bright example—the nations of the earth, in proportion as they have eyes to see, and ears to hear, and hands to grasp, should insist on imitating the example. France clung to the hope of constitutional liberty through thirty years of appalling tribulation, and now enjoys the freest constitution in Europe. Spain, Portugal, the two Italian kingdoms, and several of the German states, have entered on the same path.

Their progress has been and must be various, modified by circumstances, by the interests and passions of governments and men, and, in some cases, seemingly arrested. But their march is as sure as fate. If we believe at all in the political revival of Europe, there can be really no retrograde movement in this cause; and that which seems so in the revolutions of government is, like that of the heavenly bodies, a part of their eternal orbit.

There can be no retreat, for the great exemplar must stand, to convince the hesitating nations, under every reverse, that the reform they strive at is real, is practicable, is within their reach. Efforts at reform, by the power of action and reaction, may fluctuate; but there is an element of popular strength abroad in the world, stronger than forms and institutions, and daily growing in power. A public opinion of a new kind has arisen among men—the opinion of the civilized world. Springing into existence on the shores of our own continent, it has grown with our growth and strengthened with our strength, till now this moral giant, like that of the ancient poet, marches along the earth and across the ocean, but his front is among the stars. The course of the day does not weary, nor the darkness of the night arrest, him. He grasps the pillars of the temple where Oppression sits enthroned, not groping and benighted, like the strong man of old, to be crushed, himself, beneath the fall, but trampling, in his strength, on the massy ruins.

Under the influence, I might almost say the unaided influence, of public opinion, formed and nourished by our example, three wonderful revolutions have broken out in a generation. That of France, not yet consummated, has left that country (which it found in a condition scarcely better than Turkey) in the possession of the blessings of a representative constitutional government. Another revolution has emancipated the American possessions of Spain, by an almost unassisted action of moral causes. Nothing but the strong sense of the age, that a government like that of Ferdinand ought not to subsist over regions like those which stretch to the south of us on the continent, could have sufficed to bring about their emancipation, against all the obstacles which the state of society among them opposes at present to regulated liberty and safe independence. When an eminent British statesman [Mr. Canning] said of the

emancipation of these states, that "he had called into existence a new world in the West," he spoke as wisely as the artist who, having tipped the forks of a conductor with silver, should boast that he had created the lightning which it calls down from the clouds. But the greatest triumph of public opinion is the revolution of Greece. The spontaneous sense of the friends of liberty, at home and abroad—without armies, without navies, without concert, and acting only through the simple channels of ordinary communication, principally the press—has rallied the governments of Europe to this ancient and favored soil of freedom. Pledged to remain at peace, they have been driven by the force of public sentiment into the war. Leagued against the cause of revolution, as such, they have been compelled to send their armies and navies to fight the battles of revolt. Dignifying the barbarous oppressor of Christian Greece with the title of "ancient and faithful ally," they have been constrained, by the outraged feelings of the civilized world, to burn up, in time of peace, the navy of their ally, with all his antiquity and all his fidelity; and to cast the broad shield of the Holy Alliance over a young and turbulent republic.

This bright prospect may be clouded in; the powers of Europe, which have reluctantly taken, may speedily abandon, the field. Some inglorious composition may yet save the Ottoman Empire from dissolution, at the sacrifice of the liberty of Greece and the power of Europe. But such are not the indications of things. The prospect is fair that the political regeneration, which commenced in the West, is now going backward to resuscitate the once happy and long-deserted regions of the older world. The hope is not now chimerical, that those lovely islands, the flower of the Levant—the shores of that renowned sea, around which all the associations of antiquity are concentrated—are again to be brought back to the sway of civilization and Christianity. Happily, the interest of the great powers of Europe seems to beckon them onward in the path of humanity. The half-deserted coasts of Syria and Egypt, the fertile but almost desolated archipelago, the empty shores of Africa, the granary of ancient Rome, seem to offer themselves as a ready refuge for the crowded, starving, discontented millions of Western Europe. No natural or political obstacle opposes itself to their occupation. France has long cast a wishful eye on

Egypt. Napoleon derived the idea of his expedition, which was set down to the unchastened ambition of a revolutionary soldier, from a memoir found in the cabinet of Louis XIV. England has already laid her hand—an arbitrary, but a civilized and a Christian hand—on Malta; and the Ionian Isles, and Cyprus, Rhodes, and Claudia must soon follow. It is not beyond the reach of hope, that a representative republic may be established in Central Greece and the adjacent islands. In this way, and with the example of what has been done, it is not too much to anticipate that many generations will not pass, before the same benignant influence will revisit the awakened East, and thus fulfill in the happiest sense, the vision of Columbus, by restoring a civilized population to the primitive seats of our holy faith.

* * * * * * * * *

In that unceasing march of things, which calls forward the successive generations of men to perform their part on the stage of life, we at length are summoned to appear. Our fathers have passed their hour of visitation—how worthily, let the growth and prosperity of our happy land and the security of our firesides attest. Or, if this appeal be too weak to move us, let the eloquent silence of yonder famous heights—let the column which is there rising in simple majesty—recall their venerable forms, as they toiled in the hasty trenches through the dreary watches of that night of expectation, heaving up the sods, where many of them lay in peace and honor before the following sun had set. The turn has come to us. The trial of adversity was theirs; the trial of prosperity is ours. Let us meet it as men who know their duty and prize their blessings. Our position is the most enviable, the most responsible, which men can fill. If this generation does its duty, the cause of constitutional freedom is safe. If we fail—if we fail, not only do we defraud our children of the inheritance which we received from our fathers, but we blast the hopes of the friends of liberty throughout our continent, throughout Europe, throughout the world to the end of time.

History is not without her examples of hard-fought fields where the banner of liberty has floated triumphantly on the wildest storm of battle. She is without her examples of a people by whom the dear-bought treasure has been wisely

employed and safely handed down. The eyes of the world are turned for that example to us. It is related by an ancient historian, of that Brutus who slew Cæsar, that he threw himself on his sword, after the disastrous battle of Philippi, with the bitter exclamation that he had followed virtue as a substance, but found it a name. It is not too much to say that there are, at this moment, noble spirits in the elder world, who are anxiously watching the practical operation of our institutions, to learn whether liberty, as they have been told, is a mockery, a pretense, a curse—or a blessing, for which it became them to brave the scaffold and the scimitar.

Let us then, as we assemble on the birthday of the nation, as we gather upon the green turf, once wet with precious blood—let us devote ourselves to the sacred cause of Constitutional Liberty! Let us abjure the interests and passions which divide the great family of American freemen! Let the rage of party spirit sleep to-day! Let us resolve that our children shall have cause to bless the memory of their fathers as we have cause to bless the memory of ours!

JOHN QUINCY ADAMS

THE JUBILEE OF THE CONSTITUTION

[John Quincy Adams, sixth President of the United States, was born at Braintree, Mass., July 11, 1767. He was the son of John Adams, the second President. He accompanied his father on his diplomatic missions to Europe, and began his education abroad. In 1785 he decided to return to the United States and enter Harvard. His attainments enabled him to enter the junior class and he took his degree in 1787. Four years later he was admitted to the bar. In 1794 Washington appointed him Minister to the Hague, from which place, in 1797, he was transferred to the court of Prussia. In 1801 he returned to America, and two years later was elected to the Senate from Massachusetts. In 1809 he was appointed Minister to Russia by President Madison. His duties being slight, his time was mainly engrossed by social functions and study, together with a keen observation of passing events, this being the time of the Napoleonic invasion. He remained there for two years, when he resigned and returned home, thus closing the long though intermittent period of his residence in foreign countries. As secretary of state, to which office he was appointed in 1817, he became the originator of the "Monroe Doctrine," before the publication of the message that fathered upon Monroe that famous political canon. By the then established tradition that the head of the state department was in the line of succession to the presidency, Adams passed to that office in 1824. He died in 1848. The following oration was delivered before the New York Historical Society, 1839.]

Fellow Citizens and Brethren, Associates of the New York Historical Society:—Would it be an unlicensed trespass of the imagination to conceive that, on the night preceding the day of which you now commemorate the fiftieth anniversary —on the night preceding that thirtieth of April, 1789, when from the balcony of your City Hall the chancellor of the State of New York administered to George Washington the solemn oath faithfully to execute the office of President of the United States, and to the best of his ability to preserve, protect, and defend the Constitution of the United States—that in the visions of the night the guardian angel of the Father of our Country had appeared before him, in the venerated form of his mother,

and, to cheer and encourage him in the performance of the momentous and solemn duties that he was about to assume, had delivered to him a suit of celestial armor—a helmet, consisting of the principles of piety, of justice, of honor, of benevolence, with which from his earliest infancy he had hitherto walked through life, in the presence of all his brethren; a spear, studded with the self-evident truths of the Declaration of Independence; a sword, the same with which he had led the armies of his country through the war of freedom to the summit of the triumphal arch of independence; a corselet and cuisses of long experience and habitual intercourse in peace and war with the world of mankind, his contemporaries of the human race, in all their stages of civilization; and, last of all, the Constitution of the United States, a shield, embossed by heavenly hands with the future history of his country?

Yes, gentlemen, on that shield, the Constitution of the United States, was sculptured (by forms unseen, and in characters then invisible to mortal eye) the predestined and prophetic history of the one confederated people of the North American Union.

They had been the settlers of thirteen separate and distinct English colonies, along the margin of the shore of the North American continent; contiguously situated, but chartered by adventurers of characters variously diversified, including sectarians, religious and political, of all the classes which for the two preceding centuries had agitated and divided the people of the British islands—and with them were intermingled the descendants of Hollanders, Swedes, Germans, and French fugitives from the persecution of the revoker of the edict of Nantes.

In the bosoms of this people, thus heterogeneously composed, there was burning, kindled at different furnaces, but all furnaces of affliction, one clear, steady flame of liberty. Bold and daring enterprise, stubborn endurance of privation, unflinching intrepidity in facing danger, and inflexible adherence to conscientious principle, had steeled to energetic and unyielding hardihood the characters of the primitive settlers of all these colonies. Since that time two or three generations of men had passed away, but they had increased and multiplied with unexampled rapidity; and the land itself had been the

recent theater of a ferocious and bloody seven years' war between the two most powerful and most civilized nations of Europe, contending for the possession of this continent.

Of that strife the victorious combatant had been Britain. She had conquered the provinces of France. She had expelled her rival totally from the continent, over which, bounding herself by the Mississippi, she was thenceforth to hold divided empire only with Spain. She had acquired undisputed control over the Indian tribes still tenanting the forests unexplored by the European man. She had established an uncontested monopoly of the commerce of all her colonies. But forgetting all the warnings of preceding ages—forgetting the lessons written in the blood of her own children, through centuries of departed time, she undertook to tax the people of the colonies without their consent.

Resistance, instantaneous, unconcerted, sympathetic, inflexible resistance, like an electric shock, startled and roused the people of all the English colonies on this continent.

This was the first signal of the North American Union. The struggle was for chartered rights—for English liberties—for the cause of Algernon Sidney and John Hampden—for trial by jury—the habeas corpus and magna charta.

But the English lawyers had decided that Parliament was omnipotent—and Parliament, in its omnipotence, instead of trial by jury and the habeas corpus, enacted admiralty courts in England to try Americans for offenses charged against them as committed in America; instead of the privileges of magna charta, nullified the charter itself of Massachusetts Bay, shut up the port of Boston, sent armies and navies to keep the peace and teach the colonies that John Hampden was a rebel and Algernon Sidney a traitor.

English liberties had failed them. From the omnipotence of Parliament the colonists appealed to the rights of man and the omnipotence of the God of Battles. Union! Union! was the instinctive and simultaneous cry throughout the land. Their congress, assembled at Philadelphia, once—twice—had petitioned the king; had remonstrated to Parliament; had addressed the people of Britain, for the rights of Englishmen—in vain. Fleets and armies, the blood of Lexington, and the

fires of Charlestown and Falmouth, had been the answer to petition, remonstrance, and address . . .

The dissolution of allegiance to the British crown, the severance of the colonies from the British empire, and their actual existence as independent states, were definitely established in fact, by war and peace. The independence of each separate state had never been declared of right. It never existed in fact. Upon the principles of the Declaration of Independence, the dissolution of the ties of allegiance, the assumption of sovereign power, and the institution of civil government, are all acts of transcendent authority, which the people alone are competent to perform; and, accordingly, it is in the name and by the authority of the people, that two of these acts—the dissolution of allegiance, with the severance from the British empire, and the declaration of the united colonies as free and independent states—were performed by that instrument.

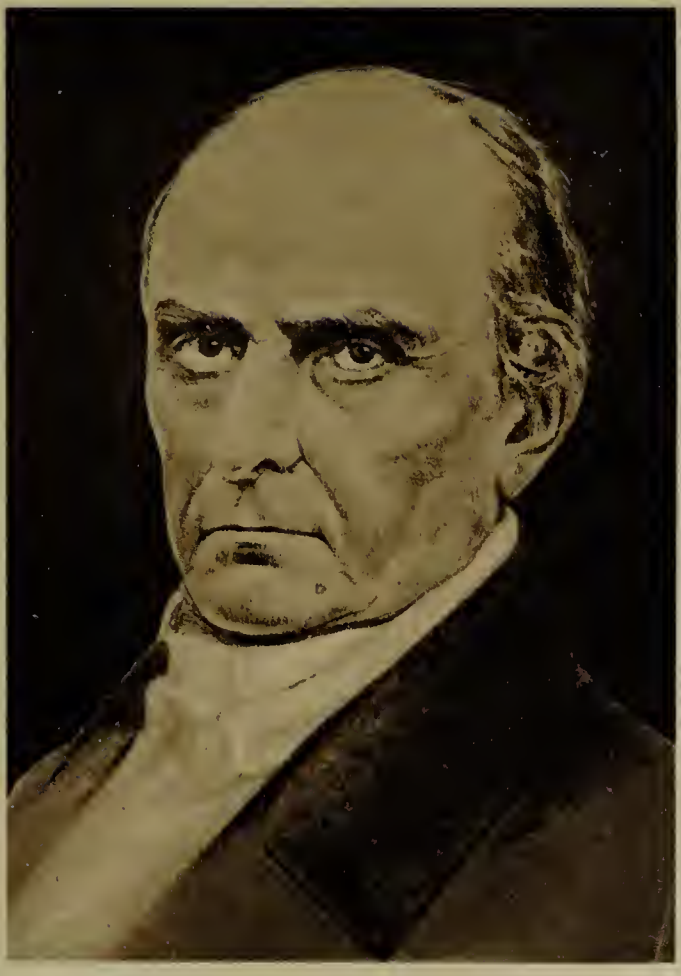
But there still remained the last and crowning act, which the people of the Union alone were competent to perform—the institution of civil government for that compound nation, the United States of America.

At this day it cannot but strike us as extraordinary that it does not appear to have occurred to any one member of that assembly, which had laid down in terms so clear, so explicit, so unequivocal, the foundation of all just government in the imprescriptible rights of man, and the transcendent sovereignty of the people, and who in those principles had set forth their only personal vindication from the charges of rebellion against their king, and of treason to their country, that their last crowning act was still to be performed upon the same principles. That is, the institution, by the people of the United States, of a civil government, to guard and protect and defend them all. On the contrary, that same assembly which issued the Declaration of Independence, instead of continuing to act in the name and by the authority of the good people of the United States, had, immediately after the appointment of the committee to prepare the Declaration, appointed another committee, of one member from each colony, to prepare and digest the form of confederation to be entered into between the colonies.

That committee reported on the twelfth of July, eight days

after the Declaration of Independence had been issued, a draft of articles of confederation between the colonies. This draft was prepared by John Dickinson, then a delegate from Pennsylvania, who voted against the Declaration of Independence, and never signed it, having been superseded by a new election of delegates from that state eight days after his draft was reported.

There was thus no congeniality of principle between the Declaration of Independence and the Articles of Confederation. The foundation of the former was a superintending Providence, the rights of man, and the constituent revolutionary power of the people. That of the latter was the sovereignty of organized power, and the independence of the separate or disunited states. The fabric of the Declaration and that of the Confederation were each consistent with its own foundation, but they could not form one consistent, symmetrical edifice. They were the productions of different minds and of adverse passions; one, ascending for the foundation of human government to the laws of nature and of God, written upon the heart of man; the other, resting upon the basis of human institutions, and prescriptive law, and colonial charter. The cornerstone of the one was right, that of the other was power. . . .



DANIEL WEBSTER

DANIEL WEBSTER

REPLY TO HAYNE

[Daniel Webster was born in January, 1782. He spent his early days in the town of Salisbury. At Exeter and then at Dartmouth College he showed unusual talent for speaking, and was chosen the orator for the Fourth of July. He completed his law studies in Boston, and was admitted to the bar in March, 1805. His defense of the Dartmouth College case before the Supreme Court of the United States in 1818 was a masterly exposition of constitutional law. He went to the House of Representatives from Massachusetts in 1823, and in 1828 was transferred to the Senate. Here he delivered his great "Reply to Hayne," a statement of the constitutional sanctions of union as against nullification and the doctrine of state rights. When California applied for admission in 1850 he made his famous "seventh of March" speech in the Senate, in which he seemed to contradict his earlier expressions on the subject of slavery, to endeavor to conciliate the slaveholding element, and to brand the abolition element for mischievous disorderliness. He favored the Fugitive Slave law—most repugnant to the North. Nothing could ever undo the effect of this speech; and along with his chances for the presidential office went some of his personal popularity. He lived but two years longer, dying at his country home at Marshfield, Mass., October 24, 1852. The reply to Hayne was made in the Senate, in 1830; the oration, of which only a portion near the beginning is here given, at Bunker Hill, in 1825.]

MR. PRESIDENT:—When the mariner has been tossed for many days in thick weather, and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude, and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and, before we float further on the waves of this debate, refer to the point from which we departed, that we may at least be able to conjecture where we now are. I ask for the reading of the resolution before the Senate.

The secretary read the resolution, as follows:—

Resolved, That the committee on public lands be instructed to inquire and report the quantity of public land remaining unsold within

each state and territory, and whether it be expedient to limit for a certain period the sales of the public lands to such lands only as have heretofore been offered for sale, and are now subject to entry at the minimum price. And, also, whether the office of surveyor-general, and some of the land offices, may not be abolished without detriment to the public interest; or whether it be expedient to adopt measures to hasten the sales and extend more rapidly the surveys of the public lands.

We have thus heard, sir, what the resolution is which is actually before us for consideration; and it will readily occur to every one that it is almost the only subject about which something has not been said in the speech, running through two days, by which the Senate has been entertained by the gentleman from South Carolina. Every topic in the wide range of our public affairs, whether past or present—everything, whether general or local, whether belonging to national politics or party politics—seems to have attracted more or less of the honorable member's attention, save only the resolution before the Senate. He has spoken of everything but the public lands; they have escaped his notice. To that subject, in all his excursions, he has not paid even the cold respect of a passing glance.

When this debate, sir, was to be resumed, on Thursday morning, it so happened that it would have been convenient for me to be elsewhere. The honorable member, however, did not incline to put off the discussion to another day. He had a shot, he said, to return, and he wished to discharge it. That shot, sir, which he thus kindly informed us was coming, that we might stand out of the way, or prepare ourselves to fall before it and die with decency, has now been received. Under all advantages, and with expectation awakened by the tone which preceded it, it has been discharged, and has spent its force. It may become me to say no more of its effect, than that, if nobody is found, after all, either killed or wounded, it is not the first time in the history of human affairs that the vigor and success of the war have not quite come up to the lofty and sounding phrase of the manifesto.

The gentleman, sir, in declining to postpone the debate, told the Senate, with the emphasis of his hand upon his heart, that there was something rankling *here,* which he wished to relieve.

[Mr. Hayne rose and disclaimed having used the word "rankling."] It would not, Mr. President, be safe for the honorable member to appeal to those around him, upon the question whether he did in fact make use of that word. But he may have been unconscious of it. At any rate, it is enough that he disclaims it. But still, with or without the use of that particular word, he had yet something here, he said, of which he wished to rid himself by an immediate reply. In this respect, sir, I have a great advantage over the honorable gentleman. There is nothing here, sir, which gives me the slightest uneasiness; neither fear, nor anger, nor that which is sometimes more troublesome than either—the consciousness of having been in the wrong. There is nothing, either originating here, or now received by the gentleman's shot. Nothing original here, for I had not the slightest feeling of disrespect or unkindness toward the honorable member. Some passages, it is true, had occurred since our acquaintance in this body, which I could have wished might have been otherwise; but I had used the philosophy and forgotten them. I paid the honorable member the attention of listening with respect to his first speech; and when he sat down, though surprised, and I must say even astonished, at some of his opinions, nothing was farther from my intention than to commence any personal warfare. Through the whole of the few remarks I made in answer, I avoided, studiously and carefully, everything which I thought possible to be construed into disrespect. And, sir, while there is thus nothing originating here which I have wished at any time, or now wish, to discharge, I must repeat, also, that nothing has been received here which rankles, or in any way gives me annoyance. I will not accuse the honorable member of violating the rules of civilized war; I will not say that he poisoned his arrows. But whether his shafts were or were not dipped in that which would have caused rankling if they had reached their destination, there was not, as it happened, quite strength enough in the bow to bring them to their mark. If he wishes now to gather up those shafts, he must look for them elsewhere; they will not be found fixed and quivering in the object at which they were aimed.

The honorable member complained that I had slept on his speech. I must have slept on it, or not slept at all. The moment the honorable member sat down, his friend from Mis-

souri rose, and, with much honeyed commendation of the speech, suggested that the impressions which it had produced were too charming and delightful to be disturbed by other sentiments or other sounds, and proposed that the Senate should adjourn. Would it have been quite amiable in me, sir, to interrupt this excellent good feeling? Must I not have been absolutely malicious, if I could have thrust myself forward, to destroy sensations thus pleasing? Was it not much better and kinder, both to sleep upon them myself, and to allow others also the pleasure of sleeping upon them? But if it be meant, by sleeping upon his speech, that I took time to prepare a reply to it, it is quite a mistake. Owing to other engagements, I could not employ even the interval between the adjournment of the Senate and its meeting the next morning, in attention to the subject of this debate. Nevertheless, sir, the mere matter of fact is undoubtedly true. I did sleep on the gentleman's speech, and slept soundly. And I slept equally well on his speech of yesterday, to which I am now replying. It is quite possible that in this respect, also, I possess some advantage over the honorable member, attributable, doubtless, to a cooler temperament on my part; for, in truth, I slept upon his speeches remarkably well.

But the gentleman inquires why he was made the object of such a reply. Why was he singled out? If an attack has been made on the East, he, he assures us, did not begin it; it was made by the gentleman from Missouri. Sir, I answered the gentleman's speech because I happened to hear it; and because, also, I choose to give an answer to that speech, which, if unanswered, I thought most likely to produce injurious impressions. I did not stop to inquire who was the original drawer of the bill. I found a responsible endorser before me, and it was my purpose to hold him liable, and to bring him to his just responsibility without delay. But, sir, this interrogatory of the honorable member was only introductory to another. He proceeded to ask me whether I had turned upon him in this debate, from the consciousness that I should find an overmatch, if I ventured on a contest with his friend from Missouri. If, sir, the honorable member, *modestiæ gratia,* had chosen thus to defer to his friend, and to pay him compliments, without intentional disparagement to others, it would have been

quite according to the friendly courtesies of debate, and not at all ungrateful to my own feelings. I am not one of those, sir, who esteem any tribute of regard, whether light and occasional, or more serious and deliberate, which may be bestowed on others, as so much unjustly withholden from themselves. But the tone and the manner of the gentleman's question forbid me that I thus interpret it. I am not at liberty to consider it as nothing more than a civility to his friend. It had an air of taunt and disparagement, something of the loftiness of asserted superiority, which does not allow me to pass over it without notice. It was put as a question for me to answer, and so put as if it were difficult for me to answer whether I deemed the member from Missouri an overmatch for myself in debate here. It seems to me, sir, that this is extraordinary language, and an extraordinary tone, for the discussions of this body.

Matches and overmatches! Those terms are more applicable elsewhere than here, and fitter for other assemblies than this. Sir, the gentleman seems to forget where and what we are. This is a senate, a senate of equals, of men of individual honor and personal character, and of absolute independence. We know no masters, we acknowledge no dictators. This is a hall for mutual consultation and discussion; not an arena for the exhibition of champions. I offer myself, sir, as a match for no man; I throw the challenge of debate at no man's feet. But then, sir, since the honorable member has put the question in a manner that calls for an answer, I will give him an answer; and I tell him, that, holding myself to be the humblest of the members here, I yet know nothing in the arm of his friend from Missouri, either alone or when aided by the arm of his friend from South Carolina, that need deter even me from espousing whatever opinions I may choose to espouse, from debating whatever I may choose to debate, or from speaking whatever I may see fit to say, on the floor of the Senate. Sir, when uttered as matter of commendation or compliment, I should dissent from nothing which the honorable member might say of his friend. Still less do I put forth any pretensions of my own. But when put to me as a matter of taunt, I throw it back, and say to the gentleman that he could possibly say nothing less likely than such a comparison to wound my pride of personal character. The anger of its tone rescued

the remark from intentional irony, which otherwise, probably, would have been its general acceptation. But, sir, if it be imagined that by this mutual quotation and commendation; if it be supposed that, by casting the characters of the drama, assigning to each his part, to one the attack, to another the cry of onset; or if it be thought that, by a loud and empty vaunt of anticipated victory, any laurels are to be won here; if it be imagined, especially, that any or all these things will shake any purpose of mine, I can tell the honorable member, once for all, that he is greatly mistaken, and that he is dealing with one of whose temper and character he has yet much to learn. Sir, I shall not allow myself, on this occasion—I hope on no occasion—to be betrayed into any loss of temper; but if provoked, as I trust I never shall be, into crimination and recrimination, the honorable member may, perhaps, find that in that contest there will be blows to take as well as blows to give; that others can state comparisons as significant, at least, as his own, and that his impunity may possibly demand of him whatever powers of taunt and sarcasm he may possess. I commend him to a prudent husbandry of his resources.

On yet another point, I was still more unaccountably misunderstood. The gentleman had harangued against "consolidation." I told him, in reply, that there was one kind of consolidation to which I was attached, and that was the consolidation of our Union; and that this was precisely that consolidation to which I feared others were not attached; that such consolidation was the very end of the Constitution—the leading object, as they had informed us themselves, which its framers had kept in view. I turned to their communication, and read their very words—"the consolidation of the Union"—and expressed my devotion to this sort of consolidation. I said, in terms, that I wished not in the slightest degree to augment the powers of this government; that my object was to preserve, not to enlarge; and that by consolidating the Union I understood no more than the strengthening of the Union, and perpetuating it. Having been thus explicit, having thus read from the printed book the precise words which I adopted, as expressing my own sentiments, it passes comprehension how any man could understand me as contending for an extension of the powers of the government, or for consolidation in that odious

sense in which it means an accumulation, in the Federal Government, of the powers properly belonging to the states.

I repeat, sir, that, in adopting the sentiments of the framers of the Constitution, I read their language audibly, and word for word; and I pointed out the distinction, just as fully as I have now done, between the consolidation of the Union and that other obnoxious consolidation which I disclaim. And yet the honorable member misunderstood me. The gentleman had said that he wished for no fixed revenue—not a shilling. If by a word he could convert the Capitol into gold, he would not do it. Why all this fear of revenue? Why, sir, because, as the gentleman told us, it tends to consolidation. Now, this can mean neither more nor less than that a common revenue is a common interest, and that all common interests tend to preserve the union of the states. I confess I like that tendency; if the gentleman dislikes it, he is right in deprecating a shilling of fixed revenue. So much, sir, for consolidation.

Professing to be provoked by what he chose to consider a charge made by me against South Carolina, the honorable member, Mr. President, has taken up a crusade against New England. Leaving altogether the subject of the public lands, in which his success, perhaps, had been neither distinguished nor satisfactory, and letting go, also, of the topic of the tariff, he sallied forth in a general assault on the opinions, politics, and parties of New England, as they have been exhibited in the last thirty years.

New England has, at times—so argues the gentleman—held opinions as dangerous as those which he now holds. Suppose this were so; how should he therefore abuse New England? If he finds himself countenanced by acts of hers, how is it that, while he relies on these acts, he covers, or seeks to cover, their authors with reproach? But, sir, if in the course of forty years there have been undue effervescences of party in New England, has the same thing happened nowhere else? Party animosity and party outrage, not in New England, but elsewhere, denounced President Washington, not only as a Federalist, but as a Tory, a British agent, a man who in his high office sanctioned corruption. But does the honorable member suppose, that if I had a tender here who should put such an effusion of wickedness and folly into my

hand, I would stand up and read it against the South? Parties ran into great heats again in 1799 and 1800. What was said, sir, or rather what was not said, in those years, against John Adams, one of the committee that drafted the Declaration of Independence, and its admitted ablest defender on the floor of Congress? If the gentleman wishes to increase his stores of party abuse and frothy violence, if he has a determined proclivity to such pursuits, there are treasures of that sort south of the Potomac, much to his taste, yet untouched. I shall not touch them. The gentleman's purveyors have only catered for him among the productions of one side. I certainly shall not supply the deficiency by furnishing him samples of the other. I leave to him, and to them, the whole concern. It is enough for me to say that if, in any part of this their grateful occupation, if in all their researches they find anything in the history of Massachusetts, or of New England, or in the proceedings of any legislative or other public body, disloyal to the Union, speaking slightingly of its value, proposing to break it up, or recommending non-intercourse with neighboring states, on account of difference in political opinion, then, sir, I give them all up to the honorable gentleman's unrestrained rebuke; expecting, however, that he will extend his buffetings in like manner, to all similar proceedings, wherever else found.

Mr. President, in carrying his warfare, such as it was, into New England, the honorable gentleman all along professes to be acting on the defensive. He chooses to consider me as having assailed South Carolina, and insists that he comes forth only as her champion, and in her defense. Sir, I do not admit that I made any attack whatever on South Carolina. Nothing like it. The honorable member, in his first speech, expressed opinions, in regard to revenue and some other topics, which I heard both with pain and with surprise. I told the gentleman I was aware that such sentiments were entertained out of the government, but had not expected to find them advanced in it; that I knew there were persons in the South who speak of our Union with indifference or doubt, taking pains to magnify its evils, and to say nothing of its benefits; that the honorable member himself, I was sure, could never be one of these; and I regretted the expression of such opinions as he had avowed, because I thought their obvious tendency

was to encourage feelings of disrespect to the Union, and to impair its strength. This, sir, is the sum and substance of all I said on the subject. And this constitutes the attack which called on the chivalry of the gentleman, in his own opinion, to harry us with such a foray among the party pamphlets and party proceedings in Massachusetts! If he means that I spoke with dissatisfaction or disrespect of the ebullitions of individuals in South Carolina, it is true. But if he means that I assailed the character of the state, her honor, or patriotism, that I reflected on her history or her conduct, he had not the slightest ground for any such assumption. I shall not acknowledge that the honorable member goes before me in regard for whatever of distinguished talent or distinguished character South Carolina has produced. I claim part of the honor, I partake in the pride of her great names. I claim them for my countrymen, one and all, the Laurenses, the Rutledges, the Pinckneys, the Sumters, the Marions—Americans all—whose fame is no more to be hemmed in by state lines than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their generation they served and honored the country, and the whole country; and their renown is of the treasures of the whole country. Him whose honored name the gentleman himself bears—does he esteem me less capable of gratitude for his patriotism, or sympathy for his sufferings, than if his eyes had first opened upon the light of Massachusetts, instead of South Carolina? Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bosom? No, sir; increased gratification and delight, rather. I thank God that, if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down. When I shall be found, sir, in my place here in the Senate, or elsewhere, to sneer at public merit, because it happens to spring up beyond the little limits of my own state or neighborhood; when I refuse, for any such cause, or for any cause, the homage due to American talent, to elevated patriotism, to sincere devotion to liberty and the country; or, if I see an uncommon endowment of Heaven, if I see extraordinary capacity and virtue, in any son of the South; and if, moved by local prejudices or gangrened by state jealousy, I get up here to abate the tithe of

a hair from his just character and just fame, may my tongue cleave to the roof of my mouth!

Sir, let me recur to pleasing recollections; let me indulge in refreshing remembrances of the past; let me remind you that, in early times, no states cherished greater harmony, both of principle and feeling, than Massachusetts and South Carolina. Would to God that harmony might again return! Shoulder to shoulder they went through the Revolution, hand in hand they stood round the administration of Washington, and felt his own great arm lean on them for support. Unkind feeling, if it exist, alienation, and distrust, are the growth, unnatural to such soils, of false principles since sown. They are weeds, the seeds of which that same great arm never scattered.

Mr. President, I shall enter upon no encomium of Massachusetts; she needs none. There she is. Behold her, and judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston, and Concord, and Lexington, and Bunker Hill; and there they will remain forever. The bones of her sons, falling in the great struggle for independence, now lie mingled with the soil of every state from New England to Georgia, and there they will lie forever. And, sir, where American liberty raised its first voice, and where its youth was nurtured and sustained, there it still lives, in the strength of its manhood, and full of its original spirit. If discord and disunion shall wound it, if party strife and blind ambition shall hawk and tear it, if folly and madness, if uneasiness under salutary and necessary restraint shall succeed in separating it from that Union, by which alone its existence is made sure, it will stand, in the end, by the side of that cradle in which its infancy was rocked; it will stretch forth its arm with whatever of vigor it may still retain, over the friends who gather around it; and it will fall at last, if fall it must, amidst the profoundest monuments of its own glory, and on the very spot of its origin.

There yet remains to be performed, Mr. President, by far the most grave and important duty which I feel to be devolved upon me by this occasion. It is to state, and to defend, what I conceive to be the true principles of the Constitution under which we are here assembled. I might well have desired that so weighty a task should have fallen into other and abler hands.

I could have wished that it should have been executed by those whose character and experience give weight and influence to their opinions, such as cannot possibly belong to mine. But, sir, I have met the occasion, not sought it; and I shall proceed to state my own sentiments, without challenging for them any particular regard, with studied plainness, and as much precision as possible.

I understand the honorable gentleman from South Carolina to maintain that it is a right of the state legislatures to interfere whenever, in their judgment, this government transcends its constitutional limits, and to arrest the operation of its laws.

I understand him to maintain this right, as a right existing under the Constitution, not as a right to overthrow it on the ground of extreme necessity, such as would justify violent revolution.

I understand him to maintain an authority on the part of the states, thus to interfere, for the purpose of correcting the exercise of power by the general government, of checking it, and of compelling it to conform to their opinion of the extent of its powers.

I understand him to maintain that the ultimate power of judging of the constitutional extent of its own authority is not lodged exclusively in the general government, or any branch of it; but that, on the contrary, the states may lawfully decide for themselves, and each state for itself, whether, in a given case, the act of the general government transcends its power.

I understand him to insist that if the exigencies of the case, in the opinion of any state government, require it, such state government may, by its own sovereign authority, annul an act of the general government which it deems plainly and palpably unconstitutional.

This is the sum of what I understand from him to be the South Carolina doctrine, and the doctrine which he maintains. I propose to consider it, and compare it with the Constitution. Allow me to say, as a preliminary remark, that I call this the South Carolina doctrine only because the gentleman himself has so denominated it. I do not feel at liberty to say that South Carolina, as a state, has ever advanced these sentiments. I

hope she has not, and never may. That a great majority of her people are opposed to the tariff laws is doubtless true. That a majority, somewhat less than that just mentioned, conscientiously believe these laws unconstitutional may probably also be true. But that any majority holds to the right of direct state interference at state discretion, the right of nullifying acts of Congress by acts of state legislation, is more than I know, and what I shall be slow to believe.

That there are individuals besides the honorable gentleman who do maintain these opinions is quite certain. I recollect the recent expression of a sentiment, which circumstances attending its utterance and publication justify us in supposing was not unpremeditated. "The sovereignty of the state—never to be controlled, construed, or decided on, but by her own feelings of honorable justice."

[Mr. Hayne here rose and said that, for the purpose of being clearly understood, he would state that his proposition was in the words of the Virginia resolution, as follows: "That this assembly doth explicitly and peremptorily declare that it views the powers of the Federal Government as resulting from the compact to which the states are parties, as limited by the plain sense and intention of the instrument constituting that compact, as no farther valid than they are authorized by the grants enumerated in that compact; and that, in case of a deliberate, palpable, and dangerous exercise of other powers not granted by the said compact, the states that are parties thereto have the right, and are in duty bound to interpose for arresting the progress of the evil, and for maintaining within their respective limits the authorities, rights, and liberties appertaining to them."]

Mr. Webster resumed:—

I am quite aware, Mr. President, of the existence of the resolution which the gentleman read, and has now repeated, and that he relies on it as his authority. I know the source, too, from which it is understood to have proceeded. I need not say that I have much respect for the constitutional opinions of Mr. Madison; they would weigh greatly with me always. But before the authority of his opinion be vouched for the gentleman's proposition, it will be proper to consider what is the fair interpretation of that resolution, to which Mr. Madison is un-

derstood to have given his sanction. As the gentleman construes it, it is an authority for him. Possibly, he may not have adopted the right construction. That resolution declares that, in the case of the dangerous exercise of powers not granted by the general government, the states may interpose to arrest the progress of the evil. But how interpose, and what does this declaration purport? Does it mean no more than that there may be extreme cases, in which the people, in any mode of assembling, may resist usurpation, and relieve themselves from a tyrannical government? No one will deny this. Such resistance is not only acknowledged to be just in America, but in England also. Blackstone admits as much, in the theory, and practice, too, of the English Constitution. We, sir, who oppose the Carolina doctrine, do not deny that the people may, if they choose, throw off any government when it becomes oppressive and intolerable, and erect a better in its stead. We all know that civil institutions are established for the public benefit, and that when they cease to answer the ends of their existence they may be changed. But I do not understand the doctrine now contended for to be that which, for the sake of distinction, we may call the right of revolution. I understand the gentleman to maintain that, without revolution, without civil commotion, without rebellion, a remedy for supposed abuse and transgression of the powers of the general government lies in a direct appeal to the interference of the state governments.

[Mr. Hayne here arose and said he did not contend for the mere right of revolution, but for the right of constitutional resistance. What he maintained was, that in a case of plain, palpable violation of the Constitution by the general government, a state may interpose, and that this interposition is constitutional.]

Mr. Webster resumed:—So, sir, I understood the gentleman, and am happy to find that I did not misunderstand him. What he contends for is that it is constitutional to interrupt the administration of the Constitution itself, in the hands of those who are chosen and sworn to administer it, by the direct interference, in form of law, of the states, in virtue of their sovereign capacity. The inherent right in the people to reform their government I do not deny; and they have another right, and that is, to resist unconstitutional laws, without overturning

the government. It is no doctrine of mine that unconstitutional laws bind the people. The great question is, Whose prerogative is it to decide on the constitutionality or unconstitutionality of the laws? On that the main debate hinges. The proposition that in case of a supposed violation of the Constitution by Congress the states have a constitutional right to interfere and annul the law of Congress is the proposition of the gentleman. I do not admit it. If the gentleman had intended no more than to assert the right of revolution for justifiable cause, he would have said only what all agree to. But I cannot conceive that there can be a middle course between submission to the laws, when regularly pronounced constitutional, on the one hand, and open resistance, which is revolution or rebellion, on the other. I say the right of a state to annul a law of Congress cannot be maintained but on the ground of the inalienable right of a man to resist oppression; that is to say, upon the ground of revolution. I admit that there is an ultimate violent remedy, above the Constitution and in defiance of the Constitution, which may be resorted to when a revolution is to be justified. But I do not admit that under the Constitution, and in conformity with it, there is any mode in which a state government, as a member of the Union, can interfere and stop the progress of the general government by force of her own laws, under any circumstances whatever.

This leads us to inquire into the origin of this government and the source of its power. Whose agent is it? Is it the creature of the state legislatures or the creature of the people? If the government of the United States be the agent of the state governments, then they may control it, provided they can agree in the manner of controlling it; if it be the agent of the people, then the people alone can control it, restrain it, modify or reform it. It is observable enough that the doctrine for which the honorable gentleman contends leads him to the necessity of maintaining, not only that this general government is the creature of the states, but that it is the creature of each of the states, severally, so that each may assert the power for itself, of determining whether it acts within the limits of its authority. It is the servant of four-and-twenty masters, or different wills and different purposes, and yet bound to obey all. This absurdity (for it seems no less) arises from a misconception as

to the origin of this government and its true character. It is, sir, the people's Constitution, the people's government, made for the people, made by the people, and answerable to the people. The people of the United States have declared that this constitution shall be supreme law. We must either admit the proposition or deny their authority. The states are, unquestionably, sovereign, so far as their sovereignty is not affected by this supreme law. But the state legislatures, as political bodies, however sovereign, are yet not sovereign over the people. So far as the people have given power to the general government, so far the grant is unquestionably good, and the government holds of the people, and not of the state governments. We are all agents of the same supreme power, the people. The general government and the state governments derive their authority from the same source. Neither can, in relation to the other, be called primary, though one is definite and restricted, and the other general and residuary. The national government possesses those powers which it can be shown the people have conferred on it, and no more. All the rest belongs to the state governments, or to the people themselves. So far as the people have restrained state sovereignty by the expression of their will, in the Constitution of the United States, so far, it must be admitted, state sovereignty is effectually controlled. I do not contend that it is, or ought to be, controlled farther. The sentiment to which I have referred propounds that state sovereignty is only to be controlled by its own "feeling of justice"—that is to say, it is not to be controlled at all, for one who is to follow his own feelings is under no legal control. Now, however men may think this ought to be, the fact is that the people of the United States have chosen to impose control on state sovereignties. There are those, doubtless, who wish they had been left without restraint; but the Constitution has ordered the matter differently. To make war, for instance, is an exercise of sovereignty; but the Constitution declares that no state shall make war. To coin money is another exercise of sovereign power; but no state is at liberty to coin money. Again, the Constitution says that no sovereign state shall be so sovereign as to make a treaty. These prohibitions, it must be confessed, are a control on the state sovereignty of South Carolina, as well

as of the other states, which does not arise "from her own feelings of honorable justice." The opinion referred to, therefore, is in defiance of the plainest provisions of the Constitution.

There are other proceedings of public bodies which have already been alluded to, and to which I refer again, for the purpose of ascertaining more fully what is the length and breadth of that doctrine denominated the Carolina doctrine, which the honorable member has now stood up on this floor to maintain. In one of them I find it resolved that "the tariff of 1828, and every other tariff designed to promote one branch of industry at the expense of others, is contrary to the meaning and intention of the federal compact and such a dangerous, palpable, and deliberate usurpation of power by a determined majority, wielding the general government beyond the limits of its delegated powers, as calls upon the states which compose the suffering minority, in their sovereign capacity, to exercise the powers which, as sovereigns, necessarily devolve upon them when their contract is violated."

Observe, sir, that this resolution holds the tariff of 1828, and every other tariff designed to promote one branch of industry at the expense of another, to be such a dangerous, palpable, and deliberate usurpation of power as calls upon the states in their sovereign capacity to interfere by their own authority. This denunciation, Mr. President, you will please to observe, includes our old tariff of 1816, as well as all others; because that was established to promote the interest of the manufacturers of cotton, to the manifest and admitted injury of the Calcutta cotton trade. Observe again, that all the qualification are here rehearsed and charged upon the tariff which are necessary to bring the case within the gentleman's proposition. The tariff is a usurpation; it is a dangerous usurpation; it is a palpable usurpation; it is a deliberate usurpation. It is such a usurpation, therefore, as calls upon the states to exercise their right of interference. Here is a case, then, within the gentleman's principles, and all his qualifications of his principles. It is a case for action. The Constitution is plainly, dangerously, palpably, and deliberately violated; and the states must interpose their own authority to arrest the law. Let us suppose the state of South Carolina to express the same

opinion, by the voice of her legislature. That would be very imposing; but what then? It so happens that, at the very moment when South Carolina resolves that the tariff laws are unconstitutional, Pennsylvania and Kentucky resolve exactly the reverse. They hold those laws to be both highly proper and strictly constitutional. And now, sir, how does the honorable member propose to deal with this case? How does he relieve us from this difficulty upon any principle of his? His construction gets us into it; how does he propose to get us out?

In Carolina the tariff is a palpable, deliberate usurpation; Carolina, therefore, may nullify it, and refuse to pay the duties. In Pennsylvania it is both clearly constitutional and highly expedient; and there the duties are to be paid. And yet we live under a government of uniform laws, and under a Constitution, too, which contains an express provision, as it happens, that all duties shall be equal in all states. Does not this approach absurdity?

If there be no power to settle such questions, independent of either of the states, is not the whole Union a rope of sand? Are we not thrown back again precisely upon the old Confederation?

It is too plain to be argued. Four-and-twenty interpreters of constitutional law, each with a power to decide for itself, and none with authority to bind anybody else, and this constitutional law the only bond of their union! What is such a state of things but a mere connection during pleasure, or, to use the phraseology of the times, during feeling? And that feeling, too, not the feeling of the people, who established the Constitution, but the feeling of the state governments.

In another of the South Carolina addresses, having premised that the crisis requires "all the concentrated energy of passion," an attitude of open resistance to the laws of the Union is advised. Open resistance to the laws, then, is the constitutional remedy, the conservative power of the state, which the South Carolina doctrines teach for the redress of political evils, real or imaginary. And its authors further say that, appealing with confidence to the Constitution itself to justify their opinions, they cannot consent to try their accuracy by the courts of justice. In one sense, indeed, sir, this is assuming an attitude of open resistance in favor of liberty. But what sort of

liberty? The liberty of establishing their own opinions in defiance of the opinions of all others; the liberty of judging and deciding exclusively themselves in a matter in which others have as much right to judge and decide as they; the liberty of placing their own opinion above the judgment of all others, above the laws, and above the Constitution. This is their liberty, and this is the fair result of the proposition contended for by the honorable gentleman. Or, it may be more properly said, it is identical with it, rather than a result from it.

Sir, the human mind is so constituted that the merits of both sides of a controversy appear very clear, and very palpable, to those who respectively espouse them; and both sides usually grow clearer as the controversy advances. South Carolina sees unconstitutionality in the tariff; she sees oppression there also, and she sees danger. Pennsylvania, with a vision not less sharp, looks at the same tariff, and sees no such thing in it; she sees it all constitutional, all useful, all safe. The faith of South Carolina is strengthened by opposition, and she now not only sees, but resolves, that the tariff is palpably unconstitutional, oppressive, and dangerous; but Pennsylvania, not to be behind her neighbors, and equally willing to strengthen her own faith by a confident asseveration, resolves also, and gives to every warm affirmative of South Carolina a plain, downright, Pennsylvania negative. South Carolina, to show the strength and unity of her opinion, brings her assembly to a unanimity, within seven voices; Pennsylvania, not to be outdone in this respect any more than in others, reduces her dissentient fraction to a single vote. Now, sir, again I ask the gentleman, What is to be done? Are these states both right? Is he bound to consider them both right? If not, which is in the wrong? Or, rather, which has the best right to decide? And if he, and if I, are not to know what the Constitution means, and what it is, till those two state legislatures, and the twenty-two others, shall agree in its construction, what have we sworn to when we have sworn to maintain it? I was forcibly struck, sir, with one reflection, as the gentleman went on in his speech. He quoted Mr. Madison's resolutions to prove that a state may interfere in a case of deliberate, palpable, and dangerous exercise of a power not granted. The honorable member supposes the tariff law to be such an exercise

of power; and that consequently a case has arisen in which the state may, if it sees fit, interfere by its own law. Now it so happens, nevertheless, that Mr. Madison deems this same tariff law quite constitutional. Instead of a clear and palpable violation, it is, in his judgment, no violation at all. So that, while they use his authority in a hypothetical case, they reject it in the very case before them. All this, sir, shows the inherent futility—I had almost used a stronger word—of conceding this power of interference to the state, and then attempting to secure it from abuse by imposing qualifications of which the states themselves are to judge. One of two things is true—either the laws of the Union are beyond the discretion and beyond the control of the states, or else we have no constitution of general government, and are thrust back again to the days of the Confederation.

I must now beg to ask, sir, whence is this supposed right of the states derived? Where do they find the power to interfere with the laws of the Union? Sir, the opinion which the honorable gentleman maintains is a notion founded in a total misapprehension, in my judgment, of the origin of this government, and of the foundation on which it stands. I hold it to be a popular government, erected by the people; those who administer it responsible to the people; and itself capable of being amended and modified, just as the people may choose it should be. It is as popular, just as truly emanating from the people, as the state governments. It is created for one purpose; the state governments for another. It has its own powers; they have theirs. There is no more authority with them to arrest the operation of a law of Congress, than with Congress to arrest the operation of their laws. We are here to administer a constitution emanating immediately from the people, and trusted by them to our administration. It is not the creature of the state governments.

This government, sir, is the independent offspring of the popular will. It is not the creature of state legislatures; nay, more, if the whole truth must be told, the people brought it into existence, established it, and have hitherto supported it, for the very purpose, amongst others, of imposing certain salutary restraints on state sovereignties. The states cannot now make war; they cannot contract alliances; they cannot

make, each for itself, separate regulations of commerce; they cannot lay imposts; they cannot coin money. If this Constitution, sir, be the creature of state legislatures, it must be admitted that it has obtained a strange control over the volitions of its creators.

The people, then, sir, erected this government. They gave it a Constitution, and in that Constitution they have enumerated the powers which they bestow on it. They have made it a limited government. They have defined its authority. They have restrained it to the exercise of such powers as are granted; and all others, they declare, are reserved to the states, or the people. But, sir, they have not stopped here. If they had, they would have accomplished but half their work. No definition can be so clear as to avoid the possibility of doubt; no limitation so precise as to exclude all uncertainty. Who, then, shall construe this grant of the people? Who shall interpret their will, where it may be supposed they have left it doubtful? With whom do they repose this ultimate right of deciding on the powers of the government? Sir, they have settled all this in the fullest manner. They have left it with the government itself, in its appropriate branches. Sir, the very chief end, the main design, for which the whole Constitution was framed and adopted, was to establish a government that should not be obliged to act through state agency, or depend on state opinion or state discretion. The people had had quite enough of that kind of government under the Confederation. Under that system, the legal action, the application of law to individuals, belonged exclusively to the states. Congress could only recommend; their acts were not of binding force till the states had adopted and sanctioned them. Are we in that condition still? Are we yet at the mercy of state discretion and state construction? Sir, if we are, then vain will be our attempt to maintain the Constitution under which we sit.

But, sir, the people have wisely provided, in the Constitution itself, a proper, suitable mode and tribunal for settling questions of constitutional law. There are in the Constitution grants of powers to Congress, and restrictions on these powers. There are also prohibitions on the states. Some authority must, therefore, necessarily exist, having the ultimate jurisdiction to fix and ascertain the interpretation of these grants, restric-

tions, and prohibitions. The Constitution has itself pointed out, ordained, and established that authority. How has it accomplished this great and essential end? By declaring, sir, that "the Constitution and the laws of the United States, made in pursuance thereof, shall be the supreme law of the land, anything in the constitution or laws of any state to the contrary notwithstanding."

This, sir, was the first great step. By this the supremacy of the Constitution and the laws of the United States are declared. The people so will it. No state law is to be valid which comes in conflict with the Constitution, or any law of the United States passed in pursuance of it. But who shall decide this question of interference? To whom lies the last appeal? This, sir, the Constitution itself decides also, by declaring, "that the judicial power shall extend to all cases arising under the Constitution and laws of the United States." These two provisions cover the whole ground. They are, in truth, the keystone of the arch! With these it is a government; without them, a confederation. In pursuance of these clear and express provisions, Congress established, at its very first session, in the judicial act, a mode for carrying them into full effect, and for bringing all questions of constitutional power to the final decision of the Supreme Court. It then, sir, became a government. It then had the means of self-protection; and but for this it would, in all probability, have been now among things which are past. Having constituted the government, and declared its powers, the people have further said that since somebody must decide on the extent of these powers, the government shall itself decide, subject always, like other popular governments, to its responsibility to the people. And now, sir, I repeat, how is it that a state legislature acquires any power to interfere? Who or what gives them the right to say to the people: "We, who are your agents and servants for one purpose, will undertake to decide that your other agents and servants, appointed by you for another purpose, have transcended the authority you gave them!" The reply would be, I think, not impertinent: "Who made you a judge over another's servants? To their own masters they stand or fall."

Sir, I deny this power of state legislatures altogether. It cannot stand the test of examination. Gentlemen may say

that in an extreme case a state government may protect the people from intolerable oppression. Sir, in such a case the people might protect themselves without the aid of the state governments. Such a case warrants revolution. It must make, when it comes, a law for itself. A nullifying act of a state legislature cannot alter the case, nor make resistance any more lawful. In maintaining these sentiments, sir, I am but asserting the rights of the people. I state what they have declared, and insist on their right to declare it. They have chosen to repose this power in the general government, and I think it my duty to support it like other constitutional powers.

For myself, sir, I do not admit the competency of South Carolina or any other state to prescribe my constitutional duty, or to settle, between me and the people, the validity of laws of Congress for which I have voted. I decline her umpirage. I have not sworn to support the Constitution according to her construction of the clauses. I have not stipulated by my oath of office or otherwise to come under any responsibility, except to the people, and those whom they have appointed to pass upon the question, whether laws, supported by my votes, conform to the Constitution of the country. And, sir, if we look to the general nature of the case, could anything have been more preposterous than to make a government for the whole Union, and yet leave its powers subject, not to one interpretation, but to thirteen or twenty-four interpretations? Instead of one tribunal, established by all, responsible to all, with power to decide for all, shall constitutional questions be left to four-and-twenty popular bodies, each at liberty to decide for itself, and none bound to respect the decisions of others; and each at liberty, too, to give a new constitution on every new election of its own members? Would anything, with such a principle in it, or rather with such a destitution of all principle, be fit to be called a government? No, sir. It should not be denominated a constitution. It should be called, rather, a collection of topics for everlasting controversy; heads of debate for a disputatious people. It would not be a government. It would not be adequate to any practical good, or fit for any country to live under.

To avoid all possibility of being misunderstood, allow me to repeat again in the fullest manner that I claim no powers

for the government by forced or unfair construction. I admit that it is a government of strictly limited powers; of enumerated, specified, and particularized powers; and that whatsoever is not granted is withheld. But notwithstanding all this, and however the grant of powers may be expressed, its limit and extent may yet, in some cases, admit of doubt; and the general government would be good for nothing, it would be incapable of long existing, if some mode had not been provided in which those doubts as they should arise might be peaceably but authoritatively solved.

And now, Mr. President, let me run the honorable gentleman's doctrine a little into its practical application. Let us look at his probable modus operandi. If a thing can be done, an ingenious man can tell how it is to be done, and I wish to be informed how this state interference is to be put in practice without violence, bloodshed, and rebellion. We will take the existing case of the tariff law. South Carolina is said to have made up her opinion upon it. If we do not repeal it (as we probably shall not), she will then apply to the case the remedy of her doctrine. She will, we must suppose, pass a law of her legislature declaring the several acts of Congress, usually called the tariff laws, null and void, so far as they respect South Carolina, or the citizens thereof. So far, all is a paper transaction, and easy enough. But the collector at Charleston is collecting the duties imposed by these tariff laws. He, therefore, must be stopped. The collector will seize the goods if the tariff duties are not paid. The state authorities will undertake their rescue. The marshal, with his posse, will come to the collector's aid, and here the contest begins. The militia of the state will be called out to sustain the nullifying act. They will march, sir, under a very gallant leader; for I believe the honorable member himself commands the militia of that part of the state. He will raise the nullifying act on his standard, and spread it out as his banner! It will have a preamble, setting forth that the tariff laws are palpable, deliberate, and dangerous violations of the Constitution! He will proceed, with this banner flying, to the custom-house in Charleston,

"All the while
Sonorous metal blowing martial sounds."

Arrived at the custom-house, he will tell the collector that he must collect no more duties under any of the tariff laws. This he will be somewhat puzzled to say, by the way, with a grave countenance, considering what hand South Carolina herself had in that of 1816. But, sir, the collector would not, probably, desist at his bidding. He would show him the law of Congress, the treasury instruction, and his own oath of office. He would say, he should perform his duty, come what might.

Here would ensue a pause; for they say that a certain stillness precedes the tempest. The trumpeter would hold his breath awhile, and before all this military array should fall on the custom-house, collector, clerks, and all, it is very probable some of those composing it would request of their gallant commander-in-chief to be informed upon a little point of law; for they have, doubtless a just respect for his opinions as a lawyer, as well as for his bravery as a soldier. They know he has read Blackstone and the Constitution, as well as Turenne and Vauban. They would ask him, therefore, somewhat concerning their rights in this matter. They would inquire whether it was not somewhat dangerous to resist a law of the United States. What would be the nature of their offense, they would wish to learn, if they, by military force and array, resisted the execution in Carolina of a law of the United States, and it should turn out, after all, that the law *was constitutional?* He would answer, of course, treason. No lawyer could give any other answer. John Fries, he would tell them, had learned that some years ago. How, then, they would ask, do you propose to defend us? We are not afraid of bullets, but treason has a way of taking people off that we do not much relish. How do you propose to defend us? "Look at my floating banner," he would reply, "see there the nullifying law!"

Is it your opinion, gallant commander, they would then say, that if we should be indicted for treason, that same floating banner of yours would make a good plea in bar? "South Carolina is a sovereign state," he would reply. That is true; but would the judge admit our plea? "These tariff laws," he would repeat, "are unconstitutional, palpably, deliberately, dangerously." That may all be so; but if the tribunal should not happen to be of that opinion, shall we swing for it? We

are ready to die for our country, but it is rather an awkward business, this dying without touching the ground! After all, that is a sort of hemp tax worse than any part of the tariff.

Mr. President, the honorable gentleman would be in a dilemma like that of another great general. He would have a knot before him which he could not untie. He must cut it with his sword. He must say to his followers, "Defend yourselves with your bayonets"; and this is war—civil war.

Direct collision, therefore, between force and force, is the unavoidable result of that remedy for the revision of unconstitutional laws which the gentleman contends for. It must happen in the very first case to which it is applied. Is not this the plain result? To resist by force the execution of a law, generally, is treason. Can the courts of the United States take notice of the indulgence of a state to commit treason? The common saying that a state cannot commit treason herself is nothing to the purpose. Can she authorize others to do it? If John Fries had produced an act of Pennsylvania, annulling the law of Congress, would it have helped his case? Talk about it as we will, these doctrines go the length of revolution. They are incompatible with any peaceable administration of the government. They lead directly to disunion and civil commotion; and therefore it is that at their commencement, when they are first found to be maintained by respectable men, and in a tangible form, I enter my public protest against them all.

The honorable gentleman argues that if this government be the sole judge of the extent of its own powers, whether that right of judging be in Congress or the Supreme Court, it equally subverts state sovereignty. This the gentleman sees, or thinks he sees, although he cannot perceive how the right of judging in this matter, if left to the exercise of state legislatures, has any tendency to subvert the government of the Union. The gentleman's opinion may be that the right ought not to have been lodged with the general government; he may like better such a Constitution as we should have had under the right of state interference; but I ask him to meet me on the plain matter of fact. I ask him to meet me on the Constitution itself. I ask him if the power is not found there, clearly and visibly found there?

But, sir, what is this danger, and what are the grounds of it? Let it be remembered that the Constitution of the United States is not unalterable. It is to continue in its present form no longer than the people who established it shall choose to continue it. If they shall become convinced that they have made an injudicious or inexpedient partition and distribution of power between the state governments and the general government, they can alter that distribution at will.

If anything be found in the national Constitution, either by original provision or subsequent interpretation, which ought not to be in it, the people know how to get rid of it. If any construction, unacceptable to them, be established so as to become practically a part of the Constitution, they will amend it at their own sovereign pleasure. But while the people choose to maintain it as it is, while they are satisfied with it, and refuse to change it, who has given, or who can give, to the legislatures a right to alter it, either by interference, construction, or otherwise? Gentlemen do not seem to recollect that the people have any power to do anything for themselves. They imagine there is no safety for them any longer than they are under the close guardianship of the state legislatures. Sir, the people have not trusted their safety, in regard to the general Constitution, to these hands. They have required other security, and taken other bonds. They have chosen to trust themselves, first, to the plain words of the instrument, and to such construction as the government themselves, in doubtful cases, should put on their powers, under their oaths of office, and subject to their responsibility to them, just as the people of a state trust to their own governments with a similar power. Second, they have reposed their trust in the efficacy of frequent elections, and in their own power to remove their own servants and agents whenever they see cause. Third, they have reposed trust in the judicial power, which, in order that it might be trustworthy, they have made as respectable, as disinterested, and as independent as was practicable. Fourth, they have seen fit to rely, in case of necessity, or high expediency, on their known and admitted power to alter or amend the Constitution, peaceably and quietly, whenever experience shall point out defects or imperfections. And, finally, the people of the United States have at no time, in no way, directly or

indirectly, authorized any state legislature to construe or interpret their high instrument of government, much less to interfere, by their own power, to arrest its course and operation.

If, sir, the people in these respects had done otherwise than they have done, their Constitution could neither have been preserved, nor would it have been worth preserving. And if its plain provisions shall now be disregarded, and these new doctrines interpolated in it, it will become as feeble and helpless a being as its enemies, whether early or more recent, could possibly desire. It will exist in every state but as a poor dependent on state permission. It must borrow leave to be; and will be, no longer than state pleasure, or state indiscretion, sees fit to grant the indulgence, and to prolong its poor existence.

But, sir, although there are fears, there are hopes also. The people have preserved this, their own chosen Constitution, for forty years, and have seen their happiness, prosperity, and renown grow with its growth, and strengthen with its strength. They are now, generally, strongly attached to it. Overthrown by direct assault, it cannot be; evaded, undermined, NULLIFIED, it will not be, if we, and those who shall succeed us here, as agents and representatives of the people, shall conscientiously and vigilantly discharge the two great branches of our public trust, faithfully to preserve and wisely to administer it.

Mr. President, I have thus stated the reasons of my dissent to the doctrines which have been advanced and maintained. I am conscious of having detained you and the Senate much too long. I was drawn into the debate with no previous deliberation, such as is suited to the discussion of so grave and important a subject. But it is a subject of which my heart is full, and I have not been willing to suppress the utterance of its spontaneous sentiments. I cannot, even now, persuade myself to relinquish it without expressing once more my deep conviction that since it respects nothing less than the union of the states, it is of most vital and essential importance to the public happiness. I profess, sir, in my career hitherto to have kept steadily in view the prosperity and honor of the whole country, and the preservation of our Federal Union. It is to that Union we owe our safety at home, and our consideration and dignity abroad. It is to that Union that we are chiefly

indebted for whatever makes us most proud of our country. That Union we reached only by the discipline of our virtues in the severe school of adversity. It has its origin in the necessities of disordered finance, prostrate commerce, and ruined credit. Under its benign influences these great interests immediately awoke, as from the dead, and sprang forth with newness of life. Every year of its duration has teemed with fresh proofs of its utility and its blessings; and although our territory has stretched out wider and wider, and our population spread farther and farther, they have not outrun its protection or its benefits. It has been to us all a copious fountain of national, social, and personal happiness.

I have not allowed myself, sir, to look beyond the Union, to see what might lie hidden in the dark recess behind. I have not coolly weighed the chances of preserving liberty when the bonds that unite us together shall be broken asunder. I have not accustomed myself to hang over the precipice of disunion, to see whether, with my short sight, I can fathom the depth of the abyss below: nor could I regard him as a safe counselor in the affairs of this government, whose thoughts should be mainly bent on considering, not how the Union may be best preserved, but how tolerable might be the condition of the people when it should be broken up and destroyed. While the Union lasts we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil. God grant that in my day at least that curtain may not rise! God grant that on my vision never may be opened what lies behind.! When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union—on states dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, not a single star obscured, bearing for its motto no such miserable interrogatory as "What is all this worth?" nor those other words of delusion and folly, "Liberty first and Union afterward"; but everywhere, spread all over

in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—Liberty *and* union, now and forever, one and inseparable!

BUNKER HILL ORATION

Venerable men, you have come down to us from a former generation. Heaven has bounteously lengthened out your lives that you might behold this joyous day. You are now where you stood fifty years ago this very hour, with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are, indeed, over your heads; the same ocean rolls at your feet; but all else, how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewed with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death; all these you have witnessed, but you witness them no more. All is peace. The heights of yonder metropolis, its towers and roofs which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population come out to welcome and greet you with a universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defense. All is peace; and God has granted you this sight of your country's happiness ere you slumber in the grave forever. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

But, alas! you are not all here! Time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge! our eyes seek for you in vain amid this broken band. You are gathered to your fathers, and live only to your country in her grateful remembrance and your own bright example. But let us not too much grieve that you have met the common fate of men. You lived at least long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established and to sheathe your swords from war. On the light of liberty you saw arise the light of peace, like

"Another morn,
Risen on mid-noon,"

and the sky on which you closed your eyes was cloudless.

JOHN CALDWELL CALHOUN

LAST SPEECH: SLAVERY

[John C. Calhoun, known to history as the father of a principle subversive to the American Union, yet lauded for his personal virtues, was born in the Calhoun settlement, district of Abbeville, S. C., in 1782. He began the study of law at Litchfield, Conn., and continued it at Charleston, being admitted to the bar in 1807. His progress through the legislature to a seat in Congress was accomplished in three years. Taking his seat in November, 1811, in the special session designed to precipitate the war with Great Britain, he was placed upon the committee of foreign relations and drafted its policy. Later he passed to the chairmanship. His success in Congress was so marked that the speakership was within his power on the resignation of Clay in 1814, but he declined the appointment. From the House of Representatives he entered President Monroe's cabinet as secretary of war, becoming after eight years the Vice-President with John Quincy Adams. After a quarrel with Jackson he resigned the office of Vice-President. He was elected at once to the Senate. He resigned from the Senate in 1843 and looked forward to the nomination to the presidency, but received little support outside his own state. His last days were spent in the Senate, where he chiefly defended the cause of slavery. He died March 31, 1850. The following speech, his last public effort, was delivered in the Senate in 1850.]

I HAVE, senators, believed from the first that the agitation of the subject of slavery would, if not prevented by some timely and effective measure, end in disunion. Entertaining this opinion, I have, on all proper occasions, endeavored to call the attention of both of the two great parties which divide the country, to adopt some such measure to prevent so great a disaster, but without success. The agitation has been permitted to proceed, with almost no attempt to resist it, until it has reached a period when it can no longer be disguised or denied that the Union is in danger. You have thus had forced upon you the greatest and the gravest question that ever can come under your consideration: How can the Union be preserved?

To give a satisfactory answer to this mighty question, it

is indispensable to have an accurate and thorough knowledge of the nature and the character of the cause by which the Union is endangered. Without such knowledge it is impossible to pronounce, with any certainty, by what means it can be saved; just as it would be impossible for a physician to pronounce, in the case of some dangerous disease, with any certainty, by what remedy the patient could be saved, without similar knowledge of the nature and character of the cause of the disease. The first question, then, presented for consideration, in the investigation I propose, in order to obtain such knowledge, is, What is it that has endangered the Union?

To this question there can be but one answer: that the immediate cause is, the almost universal discontent which pervades all the states composing the southern section of the Union. This widely extended discontent is not of recent origin. It commenced with the agitation of the slavery question, and has been increasing ever since. The next question is, What has caused this wide-diffused and almost universal discontent?

It is a great mistake to suppose, as is by some, that it originated with demagogues, who excited the discontent with the intention of aiding their personal advancement; or with disappointed, ambitious individuals, who resorted to it as the means of raising their fallen fortunes. There is no foundation for this opinion. On the contrary, all the great political influences of the section were arrayed against excitement, and exerted to the utmost to keep the public quiet. The great mass of the people of the South were divided, as in the other section, into Whigs and Democrats. The leaders and the presses of both parties in the South were very solicitous to prevent excitement, and restore quiet; because it was seen that the effects of the former would necessarily tend to weaken, if not destroy, the political ties which united them with their respective parties in the other section. Those who know the strength of party ties will readily appreciate the immense force which this cause exerted against agitation, and in favor of preserving quiet. But, as great as it was, it was not sufficiently so to prevent the widespread discontent which now pervades the section. No; some cause far deeper and more powerful must exist, to produce a discontent so wide and deep, than the

one inferred. The question then recurs, What is the cause of this discontent? It will be found in the belief of the people of the Southern States, as prevalent as the discontent itself, that they cannot remain, as things now are, consistently with honor and safety, in the Union. The next question, then, to be considered is, What has caused this belief?

One of the causes is, undoubtedly, to be traced to the long-continued agitation of the slave question on the part of the North, and the many aggressions which they have made on the rights of the South, during that time. I will not enumerate them at present, as it will be done hereafter in its proper place.

There is another, lying back of it, but with which this is intimately connected, that may be regarded as the great and primary cause. It is to be found in the fact that the equilibrium between the two sections in the government, as it stood when the Constitution was ratified, and the government put in action, has been destroyed. At that time there was nearly a perfect equilibrium between the two, which afforded ample means to each to protect itself against the aggression of the other; but as it now stands, one section has exclusive power of controlling the government, which leaves the other without any adequate means of protecting itself against its encroachment and oppression.

. . . . . .

The result of the whole is to give the Northern section a predominance in every department of the government, and thus concentrate in it the two elements which constitute the Federal Government—majority of states, and a majority of their population, estimated in federal numbers. Whatever section concentrates the two in itself, must possess control of the entire government.

Had this destruction been the operation of time, without the interference of government, the South would have had no reason to complain; but such was not the fact. It was caused by the legislation of this government, which was appointed as the common agent of all, and charged with the protection of the interests and security of all. The legislation by which it has been effected may be classed under three heads.

The first is that series of acts by which the South has been

excluded from the common territory belonging to all the states as the members of the Federal Union, which has had the effect of extending vastly the portion allotted to the northern section, and restricting within narrow limits the portion left the South. The next consists in adopting a system of revenue and disbursements by which an undue proportion of the burden of taxation has been imposed upon the South, and an undue proportion of its proceeds appropriated to the North; and the last in a system of political measures by which the original character of the government has been radically changed.

I propose to bestow upon each of these, in the order they stand, a few remarks, with the view of showing that it is owing to the action of this government that the equilibrium between the two sections has been destroyed, and the whole power of the system centered in a sectional majority.

The first of the series of acts by which the South was deprived of its due share of the territories originated with the confederacy, which preceded the existence of this government. It is to be found in the provisions of the ordinance of 1787. Its effect was to exclude the South entirely from that vast and fertile region which lies between the Ohio and the Mississippi, now embracing five states and one territory. The next of the series is the Missouri Compromise, which excluded the South from that large portion of Louisiana which lies north of 36° 30′, excepting what is included in the state of Missouri. The last of the series excludes the South from the whole of the Oregon territory. All these, in the slang of the day, were what is called slave territory, and not free soil; that is, territories belonging to slaveholding powers, and open to the emigration of masters with their slaves. By these several acts, the South was excluded from 1,238,025 square miles, an extent of country considerably exceeding the entire valley of the Mississippi. To the South was left the portion of the territory of Louisiana lying south of 36° 30′, and the portion north of it included in the state of Missouri; the portion lying south of 36° 30′ includes the states of Louisiana and Arkansas, and the territory lying west of the latter aad south of 36° 30′, called the Indian country. A portion lying south of this, with the territory of Florida, now the state, makes in the whole 283,503 square miles. To this must be added the territory acquired

with Texas. If the whole should be added to the southern section, it would make an increase of 325,520, which would make the whole left to the South 609,023. But a large part of Texas is still in contest between the two sections, which leaves uncertain what will be the real extent of the portion of her territory that may be left to the South.

I have not included the territory recently acquired by the treaty with Mexico. The North is making the most strenuous efforts to appropriate the whole to herself, by excluding the South from every foot of it. If she should succeed, it will add to that from which southern laws have already been excluded 527,078 square miles, and would increase the whole the North has appropriated to herself to 1,764,023, not including the portion which she may succeed in excluding us from in Texas. To sum up the whole, the United States, since they declared their independence, have acquired 2,373,046 square miles of territory from which the North will have excluded the South, if she should succeed in monopolizing the newly acquired territories, about three fourths of the whole, and leave the South but about one-fourth.

Such is the first and great cause that has destroyed the equilibrium between the two sections in the government.

The next is the system of revenue and disbursements which has been adopted by the government. It is well known that the main source from which the government has derived its revenue is from duties on imports. I shall not undertake to show that all such duties must necessarily fall mainly on the exporting states, and that the South, as the great exporting portion of the Union, has in reality paid vastly more than her due proportion of the revenue, because I deem it unnecessary, as the subject has on so many occasions been fully discussed. Nor shall I, for the same reason, undertake to show that a far greater portion of the revenue has been disbursed at the North than its due share; and that the joint effect of these causes has been to transfer a vast amount from the South to the North, which, under an equal system of revenue and disbursement, would not have been lost to her. If to this be added that many of the duties were imposed, not for revenue, but for protection, that is, intended to put money, not into the treasury, but directly into the pocket of the manufacturers, some conception

may be formed of the immense amount which, in the long course of so many years, has been transferred from the South to the North. There is no data by which it can be estimated with any certainty; but it is safe to say that it amounts to hundreds of millions of dollars. Under the most moderate estimate, it would be sufficient to add greatly to the wealth of the North, and by that greatly increase her population, by attracting emigration from all quarters in that direction.

This, combined with the great and primary cause, amply explains why the North has acquired a preponderance over every department of the government, by its disproportionate increase of population and states. The former, as has been shown, has increased, in fifty years, 2,400,000 over that of the South. This increase of population, during so long a period, is satisfactorily accounted for by the number of emigrants, and the increase of their descendants, which have been attracted to the northern section from Europe and the southern section, in consequence of the advantages derived from the causes assigned. If they had not existed—if the South had retained all the capital which has been extracted from her by the fiscal action of the government, and if they had not been excluded, by the ordinance of 1787 and the Missouri Compromise, from the region lying between the Ohio and the Mississippi, and between the Mississippi and the Rocky Mountains, north of 36° 30′, it scarcely admits of a doubt that she would have divided the emigration with the North, and, by retaining her own people, would have at least equaled the North in population, under the census of 1840, and probably under that about to be taken. She would, also, if she had retained her equal rights in those territories, have maintained an equality in the number of states with the North, and have preserved the equilibrium between the two sections that existed at the commencement of the government. The loss, then, of the equilibrium is to be attributed to the action of this government.

. . . . . .

The result of the whole of these causes combined is, that the North has acquired a decided ascendancy over every department of this government, and, through it, a control over all the powers of the system. A single section, governed by the will of the numerical majority, has now, in fact, the control

of the government, and the entire powers of the system. What was once a constitutional federal republic, is now converted, in reality, into one as absolute as that of the Autocrat of Russia, and as despotic in its tendency as any absolute government that ever existed.

As, then, the North has the absolute control over the government, it is manifest that, on all questions between it and the South, where there is a diversity of interests, the interest of the latter will be sacrificed to the former, however oppressive the effects may be, as the South possesses no means by which it can resist, through the action of the government. But if there were no questions of vital importance to the South, in reference to which there was a diversity of views between the two sections, this state of things might be endured, without the hazard of destruction, by the South. But such is not the fact. There is a question of vital importance to the southern section, in reference to which the views and feelings of the two sections are opposite and hostile as they can possibly be.

I refer to the relations between the two races in the southern section, which constitutes a vital portion of her social organization. Every portion of the North entertains views and feelings more or less hostile to it. Those most opposed and hostile regard it as a sin, and consider themselves under the most sacred obligation to use every effort to destroy it. Indeed, to the extent that they conceive they have power, they regard themselves as implicated in the sin, and responsible for suppressing it, by the use of all and every means. Those less opposed and hostile regard it as a crime—an offense against humanity, as they call it, and, although not so fanatical, feel themselves bound to use all efforts to effect the same object. While those who are least opposed and hostile regard it as a blot and a stain on the character of what they call a nation, and feel themselves accordingly bound to give it no countenance or support. On the contrary, the southern section regards the relation as one which cannot be destroyed without subjecting the two races to the greatest calamity, and the section to poverty, desolation, and wretchedness, and accordingly feels bound, by every consideration of interest, safety, and duty, to defend it.

This hostile feeling on the part of the North toward the social organization of the South long lay dormant; but it

only required some cause, which would make the impression on those who felt most intensely that they were responsible for its continuance, to call it into action. The increasing power of this government, and of the control of the northern section over all of it, furnished the cause. It was they that made an impression on the minds of many that there was little or no restraint to prevent the government to do whatever it might choose to do. This was sufficient of itself to put the most fanatical portion of the North in action, for the purpose of destroying the existing relation between the two races in the South.

The first organized movement toward it commenced in 1835. Then, for the first time, societies were organized, presses established, lecturers sent forth to excite the people of the North, and incendiary publications scattered over the whole South through the mail. The South was thoroughly aroused; meetings were held everywhere, and resolutions adopted, calling upon the North to apply a remedy to arrest the threatened evil, and pledging themselves to adopt measures for their own protection if it was not arrested. At the meeting of Congress petitions poured in from the North, calling upon Congress to abolish slavery in the District of Columbia, and to prohibit what they called the internal slave trade between the states, avowing, at the same time, that their ultimate object was to abolish slavery, not only in the District of Columbia, but in the states and throughout the Union. At this period the number engaged in the agitation was small, and it possessed little or no personal influence.

Neither party in Congress had, at that time, any sympathy for them or their cause; the members of each party presented their petitions with great reluctance. Nevertheless, as small and as contemptible as the party then was, both of the great parties of the North dreaded them. They felt that, though small, they were organized, in reference to a subject which had a great and a commanding influence over the northern mind. Each party, on that account, feared to oppose their petitions, lest the opposite party should take advantage of the one who opposed by favoring them. The effect was that both united in insisting that the petitions should be received, and Congress take jurisdiction of the subject for which they prayed; and,

to justify their course, took the extraordinary ground that Congress was bound to receive petitions on every subject, however objectionable it might be, and whether they had, or had not, jurisdiction over the subject. These views prevailed in the House of Representatives, and partially in the Senate, and thus the party succeeded in their first movement in gaining what they proposed—a position in Congress, from which the agitation could be extended over the whole Union. This was the commencement of the agitation, which has ever since continued, and which, as it is now acknowledged, has endangered the Union itself.

As to myself, I believed, at that early period, that, if the party who got up the petitions should succeed in getting Congress to take jurisdiction, that agitation would follow, and that it would, in the end, if not arrested, destroy the Union. I then so expressed myself in debate, and called upon both parties to take grounds against taking jurisdiction, but in vain. Had my voice been heard, and Congress refused taking jurisdiction by the united votes of all parties, the agitation which followed would have been prevented, and the fanatical movements accompanying the agitation, which have brought us to our present perilous condition, would have become extinct for the want of something to feed the flame. That was the time for the North to show her devotion to the Union; but, unfortunately, both of the great parties of that section were so intent on obtaining or retaining party ascendancy, that all other considerations were overlooked or else forgotten.

What has since followed are but natural consequences. With the success of their first movement, this small fanatical party began to acquire strength, and with that, to become an object of courtship of both of the great parties. The necessary consequence was a further increase of power, and a gradual tainting of the opinions of both of the other parties with their doctrines, until the infection has extended over both, and the great mass of the population of the North, who, whatever may be their opinion of the original Abolition party, which still keeps up its distinctive organization, hardly ever fail, when it comes to acting, to coöperate in carrying out their measures. With the increase of their influence, they extend the sphere of their first action. In a short period after they had commenced their first

movement, they had acquired sufficient influence to induce the legislatures of most of the Northern States to pass acts, which, in effect, abrogated the provision of the Constitution that provides for the delivering up of fugitive slaves. Not long after, petitions followed to abolish slavery in forts, magazines, and dockyards, and all other places where Congress had exclusive power of legislation. This was followed by petitions, and resolutions of legislatures of the Northern States, and popular meetings to exclude the Southern States from all territories acquired, or to be acquired, and to prevent the admission of any state hereafter into the Union which, by its constitution, does not prohibit slavery. And Congress is invoked to do all this, expressly with the view of the final abolition of slavery in the states. That has been avowed to be the ultimate object, from the beginning of the agitation until the present time, and yet the great body of both parties of the North, with the full knowledge of the fact, although disowning the Abolitionists, have coöperated with them in almost all their measures.

Such is a brief history of the agitation, as far as it has yet advanced. Now, I ask, senators, what is there to prevent its further progress, until it fulfills the ultimate end proposed, unless some decisive measure should be adopted to prevent it? Has any one of the causes which have added to its increase from its original small and contemptible beginning until it has attained its present magnitude, diminished in force? Is the original cause of the movement—that slavery is a sin, and ought to be suppressed—weaker now than at the commencement? or is the Abolition party less numerous or influential? or have they less influence over elections? or less control over the two great parties of the North in elections? or has the South greater means of influencing or controlling the movements of this government now than it had when the agitation commenced? To all these questions but one answer can be given. No. No. No. The very reverse is true. Instead of weaker, all the elements in favor of agitation are stronger now than they were in 1835, when the agitation first commenced. While all the elements of influence on the part of the South are weakened, I again ask, What is to stop this agitation, unless something decisive is done, until the great and final object at which it aims —the abolition of slavery in the South—is consummated? Is

it, then, not certain that, if something decisive is not now done to arrest it, the South will be forced to choose between abolition or secession? Indeed, as events are now moving, it will not require the South to secede, to dissolve the Union; agitation will of itself effect it, of which its past history furnishes abundant proof, as I shall next proceed to show.

It is a great mistake to suppose that disunion can be effected by a single blow. The cords which bound these states together in one common union are far too numerous and powerful for that. Disunion must be the work of time. It is only through a long process, and in secession, that the cords can snap, until the whole fabric falls asunder. Already the agitation of the slavery question has snapped some of the most important, and has greatly weakened all the others, as I shall proceed to show.

The cords that bind the states together are not only many, but various in character. Among them, some are spiritual or ecclesiastical; some political; others social; others appertain to the benefits conferred by the Union; and others to the feeling of duty and obligation.

The strongest of those of a spiritual and ecclesiastical nature consisted in the unity of the great religious denominations, all of which originally embraced the Union. All these denominations, with the exception, perhaps, of the Catholics, were organized very much upon the principle of our political institutions. Beginning with small meetings, corresponding with the political divisions of the country, their organization terminated in one great central assemblage, corresponding very much with the character of Congress. At these meetings, the principal clergymen and lay members of the respective denominations from all parts of the Union met, to transact business relating to their common concerns. It was not confined to what appertained to the doctrines and disciplines of the respective denominations, but extended to plans for disseminating the Bible, establishing missionaries, distributing tracts, and of establishing presses for the publication of tracts, newspapers, and periodicals, with a view of diffusing religious information, and for the support of the doctrines and creeds of the denomination. All this, combined, contributed greatly to strengthen the bonds of the Union. The strong ties which held each denomination together, formed a strong cord to hold the whole Union together;

but, as powerful as they were, they have not been able to resist the explosive effect of slavery agitation.

The first of these cords which snapped under its explosive force was that of the powerful Methodist Episcopal Church. The numerous and strong ties which held it together are all broken, and its unity gone. They now form separate churches, and, instead of that feeling of attachment and devotion to the interests of the whole church, which was formerly felt, they are now arrayed into two hostile bodies, engaged in litigation about what was formerly their common property.

The next cord that snapped was that of the Baptists, one of the largest and most respectable of the denominations; that of the Presbyterians is not entirely snapped, but some of its strands have given way; that of the Episcopal Church is the only one of the four great Protestant denominations which remains unbroken and entire. The strongest cord of a political character consists of the many and strong ties that have held together the two great parties, which have, with some modifications, existed from the beginning of the government. They both extended to every portion of the Union, and had strongly contributed to hold all its parts together. But this powerful cord has proved no better than the spiritual. It resisted for a long time the explosive tendency of the agitation, but has finally snapped under its force—if not entirely, nearly so. Nor is there one of the remaining cords which has not been greatly weakened. To this extent the Union has already been destroyed by agitation in the only way it can be, by snapping asunder and weakening the cords which bind it together.

If the agitation goes on, the same force acting with increased intensity, as has been shown, there will be nothing left to hold the states together except force. But, surely, that can with no propriety of language be called a union, when the only means by which the weaker is held connected with the stronger portion is force. It may, indeed, keep them connected, but the connection will partake much more of the character of subjugation, on the part of the weaker to the stronger, than the union of free, independent, and sovereign states in one federal union, as they stood in the early stages of the government, and which only is worthy of the sacred name of union.

Having now, senators, explained what it is that endangers the Union, and traced it to its cause, and explained its nature and character, the great question again recurs, How can the Union be saved? To this I answer, There is but one way by which it can be, and that is, by adopting such measures as will satisfy the states belonging to the southern section, that they can remain in the Union consistently with their honor and their safety. There is, again, only one way by which that can be effected, and that is, by reviewing the causes by which this belief has been produced. Do that, and discontent will cease, harmony and kind feelings between the sections be restored, and every apprehension of danger to the Union removed. The question then is, By what means can this be done? But before I undertake to answer this question, I propose to show by what it cannot be done.

It cannot, then, be done by eulogies on the Union, however splendid or numerous. The cry of Union! Union! the glorious Union! can no more prevent disunion, than the cry of Health! health! glorious health! on the part of the physician can save a patient lying dangerously ill. So long as the Union, instead of being regarded as a protector, is regarded in the opposite character by not much less than a majority of the states, it will be in vain to attempt to concentrate them by pronouncing eulogies on it.

Besides, this cry of Union comes commonly from those whom we cannot believe to be sincere. It usually comes from our assailants; but we cannot believe them to be sincere, for if they loved the Union, they would necessarily be devoted to the Constitution. It made the Union, and to detroy the Constitution would be to destroy the Union. But the only reliable and certain evidence of devotion to the Constitution is, to abstain, on the one hand, from violating it, and to repel, on the other, all attempts to violate it. It is only by faithfully performing those high duties that the Constitution can be preserved, and with it the Union.

But how, then, stands the profession of devotion to the Union by our assailants, when brought to this test? Have they abstained from violating the Constitution? Let the many acts passed by the Northern States, to set aside and annul the clause of the Constitution providing for the delivery of fugitive slaves,

answer. I cite this, not that it is the only instance (for there are many others), but because the violation, in this particular, is too notorious and palpable to be denied. Again, have they stood forth faithfully to repel violations of the Constitution? Let their course in reference to the agitation of the slavery question, which was commenced and has been carried on for fifteen years, avowedly for the purpose of abolishing slavery in the states—an object all acknowledged to be unconstitutional —answer. Let them show a single instance, during this long period, in which they have denounced the agitators, or their many attempts to effect what is admitted to be unconstitutional, or a single measure which they have brought forward for that purpose. How can we, with all these facts before us, believe that they are sincere in their profession of devotion to the Union, or avoid believing that, by assuming the cloak of patriotism, their profession is but intended to increase the vigor of their assaults, and to weaken the force of our resistance?

Nor can we regard the profession of devotion to the Union, on the part of those who are not our assailants, as sincere, when they pronounce eulogies upon the Union evidently with the intent of charging us with disunion, without uttering one word of denunciation against our assailants. If friends of the Union, their course should be to unite with us in repelling these assaults, and denouncing the authors as enemies of the Union. Why they avoid this and pursue the course they obviously do, it is for them to explain.

Nor can the Union be saved by invoking the name of the illustrious Southerner, whose mortal remains repose on the western bank of the Potomac. He was one of us—a slaveholder and a planter. We have studied his history, and find nothing in it to justify submission to wrong. On the contrary, his great fame rests on the solid foundation that, while he was careful to avoid doing wrong to others, he was prompt and decided in repelling wrong. I trust that, in this respect, we profited by his example.

Nor can we find anything in his history to deter us from seceding from the Union, should it fail to fulfill the objects for which it was instituted, by being permanently and hopelessly converted into the means of oppression instead of protection.

On the contrary, we find much in his example to encourage us, should we be forced to the extremity of deciding between submission and disunion.

There existed then, as well as now, a union—that between the parent country and her then colonies. It was a union which had much to endear it to the people of the colonies. Under its protecting and superintending care, the colonies were planted, and grew up, and prospered through a long course of years, until they became populous and wealthy. Its benefits were not limited to them. Their extensive agricultural and other productions, gave birth to a flourishing commerce, which richly rewarded the parent country for the trouble and expense of establishing and protecting them. Washington was born and nurtured, and grew up to manhood under that union. He acquired his early distinction in its service; and there is every reason to believe he was devotedly attached to it. But his devotion was a rational one. He was attached to it, not as an end, but as a means to an end. When it failed to fulfill its end, and, instead of affording protection, was converted into the means of oppressing the colonies, he did not hesitate to draw his sword, and head the great movement by which that union was forever severed and the independence of these states established. This was the great and crowning glory of his life, which has spread his fame over the whole globe, and will transmit it to the latest posterity.

. . . . . .

The plan of the administration cannot save the Union, because it can have no effect toward satisfying the states composing the southern section of the Union that they can consistently with safety and honor remain in the Union. It is, in fact, but a modification of the Wilmot proviso. It proposes to effect the same object—to exclude the South from all the territory acquired by the Mexican treaty. It is well known that the South is united against the Wilmot proviso, and has committed itself by solemn resolutions to resist, should it be adopted. Its opposition is not to the name, but to that which it proposes to effect. That the Southern States hold it to be unconstitutional, unjust, inconsistent with their equality as members of the common Union, and calculated to destroy, irretrievably, the equilibrium between the two sections. These

objections equally apply to what, for brevity, I will call the executive proviso. There is no difference between it and the Wilmot, except in the mode of effecting the object; and in that respect, I must say that the latter is much the least objectionable. It goes to its object openly, boldly, and directly. It claims for Congress unlimited power over the territories, and proposes to assert it over the territories acquired from Mexico, by a positive prohibition of slavery. Not so the executive proviso. It takes an indirect course, and, in order to elude the Wilmot proviso, and thereby avoid encountering the united and determined resistance of the South, it denies, by implication, the authority of Congress to legislate for the territories, and claims the right as belonging exclusively to the inhabitants of the territories. But to effect the object of excluding the South, it takes care, in the meantime, of letting in emigrants from the Northern States and other quarters, except emigrants from the South, which it takes special care to exclude, by holding up to them the dread of having their slaves liberated under the Mexican laws. The necessary consequence is to exclude the South from the territory, just as effectually as would the Wilmot proviso. The only difference in this respect is, that what one proposes to effect directly and openly, the other proposes to effect indirectiy and covertly.

But the executive proviso is more objectionable still than the Wilmot, in another and more important particular. The latter, to effect its object, inflicts a dangerous wound upon the Constitution, by depriving the Southern States, as joint partners and owners of the territories, of their rights in them; but it inflicts no greater wound than is absolutely necessary to effect its object. The former, on the contrary, while it inflicts the same wound, inflicts others equally great, and if possible greater, as I shall next proceed to explain.

In claiming the right for the inhabitants, instead of Congress, to legislate over the territories, in the executive proviso, it assumes that the sovereignty over the territories is vested in the former; or, to express it in the language used in a resolution offered by one of the senators from Texas [General Houston, now absent], "They have the same inherent right of self-government as the people in the states." The assumption is utterly false, unconstitutional, without example, and contrary to the

entire practice of the government, from its commencement to the present time, as I shall next proceed to show.

The recent movement of individuals in California, to form a constitution and a state government, and to appoint senators and representatives, is the first fruit of this monstrous assumption. If the individuals who have made this movement had gone into California as adventurers, and if, as such, they had conquered the territory, and established their independence, the sovereignty of the country would have been vested in them as a separate and independent community. In that case, they would have had the right to form a constitution, and to establish a government for themselves; and if after that they had thought proper to apply to Congress for admission into the Union as a sovereign and independent state, all this would have been regular and according to established principles. But such is not the case. It was the United States who conquered California, and, finally, acquired it by treaty. The sovereignty, of course, is vested in them, and not in the individuals who have attempted to form a constitution as a state, without their consent. All this is clear beyond controversy, except it can be shown that they have since lost or been divested of their sovereignty.

Nor is it less clear that the power of legislating over the territory is vested in Congress, and not, as is assumed, in the inhabitants of the territories. None can deny that the Government of the United States has the power to acquire territories, either by war or by treaty; but if the power to acquire exists, it belongs to Congress to carry it into execution. On this point there can be no doubt, for the Constitution expressly provides that Congress shall have power "to make all laws which shall be necessary and proper to carry into execution the foregoing powers" (those vested in Congress) "and all other powers vested by this Constitution in the Government of the United States, or in any department or officer thereof." It matters not, then, where the power is vested; for, if vested at all in the Government of the United States, or any of its departments or officers, the power carrying it into execution is clearly vested in Congress. But this important proviso, while it gives to Congress the power of legislating over territories, imposes important restrictions on its exercise, by restricting

Congress to passing laws necessary and proper for carrying the power into execution. The prohibition extends, not only to all laws not suitable or appropriate to the object, but also to all that are unjust, unequal, or unfair, for all such laws would be unnecessary and improper, and, therefore, unconstitutional.

Having now established, beyond controversy, that the sovereignty over the territories is vested in the United States—that is, in the several states composing the Union—and that the power of legislating over them is expressly vested in Congress, it follows that the individuals in California who have undertaken to form a constitution and a state, and to exercise the power of legislation, without the consent of Congress, have usurped the sovereignty of the states and the authority of Congress, and have acted in open defiance of both. In other words, what they have done is revolutionary and rebellious in its character, anarchical in its tendency, and calculated to lead to the most dangerous consequences. Had they acted from premeditation and design, it would have been, in fact, an act of rebellion, but such is not the case. The blame lies much less upon them than upon those who have induced them to take a course so unconstitutional and dangerous. They have been led into it by language held here, and the course pursued by the executive branch of the government.

I have not seen the answer of the executive to the calls made by the two houses of Congress, for information as to the course which it took, or the part which it acted, in reference to what was done in California. I understand the answers have not yet been printed. But there is enough known to justify the assertion, that those who profess to represent and act under the authority of the executive, have advised, aided, and encouraged the movement which terminated in forming what they call a constitution and a state. General Riley, who professed to act as civil governor, called the convention, determined on the number and distribution of the delegates, appointed the time and place of its meeting, was present during the session, and gave its proceedings his approbation and sanction. If he acted without authority, he ought to have been tried, or, at least, reprimanded and disarmed. Neither having been done, the presumption is that his course has been approved. This, of itself, is sufficient to identify the executive with his acts,

and to make it responsible for them. I touch not the question whether General Riley was appointed or received the instructions under which he professed to act, from the present executive or its predecessor. If from the former, it would implicate the preceding as well as the present administration. If not, the responsibility rests exclusively on the present.

It is manifest, from this statement, that the executive department has undertaken to perform acts, preparatory to the meeting of the individuals to form their so-called constitution and state government, which appertain exclusively to Congress. Indeed, they are identical, in many respects with the provisions adopted by Congress, when it gives permission to a territory to form a constitution and a government, in order to be admitted as a state into the Union.

. . . . . .

It belongs now, senators, for you to decide what part you will act in reference to this unprecedented transaction. The executive has laid the paper, purporting to be the Constitution of California, before you, and asks you to admit her into the Union as a state, and the question is, Will you, or will you not, admit her? It is a grave question, and there rests upon you a heavy responsibility. Much, very much, will depend upon your decision. If you admit her, you indorse and give your sanction to all that has been done. Are you prepared to do so? Are you prepared to surrender your power of legislation for the territories—a power expressly vested in Congress by the Constitution, as has been fully established? Can you, consistent with your oath to support the Constitution, surrender it? Are you prepared to admit that the inhabitants of the territories possess the sovereignty over them; and that any number, more or less, may claim any extent of territory they please; may form a constitution and government, and erect it into a state, without asking your permission? Are you prepared to surrender the sovereignty of the United States over whatever territory may be hereafter acquired, to the first adventurers who may rush into it? Are you prepared to surrender virtually to the executive department all the powers which you have heretofore exercised over the territories? If not, how can you, consistently with your duty and your oath to support the Con-

stitution, give your assent to the admission of California as a state, under a pretended constitution and government? Can you believe that the project of a constitution which they have adopted has the least validity? Can you believe that there is such a state, in reality, as the State of California? No; there is no such state. It has no legal or constitutional existence. It has no validity, and can have none, without your sanction. How, then, can you admit it as a state, when, according to the provisions of the Constitution, your power is limited to admitting new states? That is, they must be states, existing states, independent of your sanction, before you can admit them. When you give your permission to the inhabitants of a territory to form a constitution and a state, the constitution and state they form derive their authority from the people, and not from you. The state, before admitted, is actually a state, and does not become so by the act of admission, as would be the case with California, should you admit her, contrary to constitutional provisions and established usage heretofore.

. . . . . .

But, it may be asked, What is to be done with California, should she not be admitted? I answer, Remand her back to the territorial condition, as was done in the case of Tennessee, in the early stage of the government. Congress, in her case, had established a territorial government, in the usual form, with a governor, judges, and other officers appointed by the United States. She was entitled, under the deed of cession, to be admitted into the Union as a state, as soon as she had 60,000 inhabitants. The territorial government, believing it had that number, took a census by which it appeared it exceeded it. She then formed a constitution and a state, and applied for admission. Congress refused to admit her, on the grounds that the census should be taken by the United States, and that Congress had not determined whether the territory should be formed into one or two states, as it was authorized to do, under the cession. She returned quietly to her territorial condition. An act was passed to take a census by the United States, and providing that the territory should form one state. All afterward was regularly conducted, and the territory admitted as a state in due form. The irregularities in the case

of California are immeasurably greater, and afford a much stronger reason for pursuing the same course. But, it may be said, California may not submit. That is not probable; but, if she should not, when she refuses, it will then be the time for us to decide what is to be done.

Having now shown what cannot save the Union, I return to the question with which I commenced: How can the Union be saved? There is but one way by which it can, with any certainty, be saved, and that is a full and final settlement, on the principles of justice, of all the questions at issue between the two sections. The South asks for justice, simple justice, and less she ought not to take. She has no compromise to offer but the Constitution, and no concessions or surrender to make. She has already surrendered so much that she has little left to surrender. Such a settlement would go to the root of the evil, remove all cause of discontent, and satisfy the South that she could remain honestly and safely in the Union, and thereby restore the harmony and fraternal feeling between the sections, which existed anterior to the Missouri agitation. Nothing else can, with any certainty, finally and forever settle the question at issue, terminate agitation, and save the Union.

But can this be done? Yes, easily; not by the weaker party, for it can of itself do nothing—not even protect itself—but by the stronger. The North has only to will it, to do justice, and perform her duty, in order to accomplish it—to do justice by conceding to the South an equal right in the acquired territory; and to do her duty by causing the stipulations relative to fugitive slaves to be faithfully fulfilled—to cease the agitation of the slave question, and provide for the insertion of a provision in the Constitution by an amendment which will restore in substance the power she possessed of protecting herself before the equilibrium between the sections was destroyed by the action of this government. There will be no difficulty in devising such a provision—one that will protect the South, and which, at the same time, will improve and strengthen the government, instead of impairing or weakening it.

But, will the North agree to this? It is for her to answer this question. But, I will say, she cannot refuse if she has half the love of the Union which she professes to have, or without justly exposing herself to the charge that her love of power

and aggrandizement is far greater than her love of the Union. At all events, the responsibility of saving the Union is on the North, and not the South. The South cannot save it by any act of hers, and the North may save it without any sacrifice whatever, unless to do justice and to perform her duties under the Constitution be regarded by her as a sacrifice.

It is time, senators, that there should be an open and manly avowal on all sides as to what is intended to be done. If the question is not now settled, it is uncertain whether it ever can hereafter be, and we, as the representatives of the states of this Union, regarded as governments, should come to a distinct understanding as to our respective views, in order to ascertain whether the great questions at issue between the two sections can be settled or not. If you, who represent the stronger portion, cannot agree to settle them on the broad principle of justice and duty, say so, and let the states we represent agree to separate, and part in peace. If you are willing we should part in peace, tell us so, and we shall know what to do when you reduce the question to submission or resistance. If you remain silent, you then compel us to infer what you intend. In that case, California will become the test question. If you admit her under all the difficulties that oppose her admission, you compel us to infer that you intend to exclude us from the whole of the acquired territories, with the intention of destroying irretrievably the equilibrium between the two sections. We would be blind not to perceive, in that case, that your real objects are power and aggrandizement; and infatuated, not to act accordingly.

I have now, senators, done my duty, in expressing my opinions fully, freely, and candidly on this solemn occasion. In doing so, I have been governed by the motives which have governed me in all the stages of the agitation of the slavery question since its commencement, and exerted myself to arrest it, with the intention of saving the Union, if it could be done, and, if it cannot, to save the section where it has pleased Providence to cast my lot, and which, I sincerely believe, has justice and the Constitution on its side. Having faithfully done my duty to the best of my ability, both to the Union and my section, throughout the whole of this agitation, I shall have the consolation, let what will come, that I am free from all responsibility.

HENRY CLAY

ON THE COMPROMISE OF 1850

[Henry Clay was born in Hanover County, Va., 1777. Left alone at an early age, he had very few educational advantages, and what he possessed of learning was acquired by reading. In 1797 he removed to Lexington, Ky., and began to practice law. In 1803 he became a member of the legislature. In 1811 he was again elected to the House of Representatives. He was chosen as speaker, and held the office from the twelfth to the sixteenth Congress inclusive. He belonged to the Young Republican party that forced the declaration of war with England in 1812, but became one of the peace commissioners who negotiated the treaty at Ghent in 1814. The further work of that mission was the negotiating a treaty of commerce with England, after effecting which he returned to America in 1815, and reëntered Congress, where, in the slavery agitation beginning in 1819, he became the most ardent supporter of the measure known as the Missouri Compromise, that became a law in 1821. In 1831 he entered the U. S. Senate, where with the compromise tariff measure of 1833 he earned the title of the "Great Pacificator." He died at Washington, June 29, 1852. The first of the following speeches was delivered in the Senate in 1850, the second in the House of Representatives, in 1818.]

MR. PRESIDENT:—In the progress of this debate it has been again and again argued that perfect tranquillity reigns throughout the country, and that there is no disturbance threatening its peace, endangering its safety, but that which was produced by busy, restless politicians. It has been maintained that the surface of the public mind is perfectly smooth and undisturbed by a single billow. I most heartily wish I could concur in this picture of general tranquillity that has been drawn upon both sides of the Senate. I am no alarmist; nor, I thank God, at the advanced age at which His providence has been pleased to allow me to reach, am I very easily alarmed by any human event; but I totally misread the signs of the times, if there be that state of profound peace and quiet, that absence of all just cause of apprehension of future danger to this confederacy, which appears to be entertained by some other senators. Mr. President, all the tendencies of the times, I lament to say, are to-

ward disquietude, if not more fatal consequences. When before, in the midst of profound peace and with all the nations of the earth, have we seen a convention, representing a considerable portion of one great part of the Republic, meet to deliberate about measures of future safety in connection with great interests of that quarter of the country? When before have we seen, not one, but more, some half a dozen, legislative bodies solemnly resolving that if any one of these measures —the admission of California, the adoption of the Wilmot proviso, the abolition of slavery in the District of Columbia —should be adopted by Congress, measures of an extreme character, for the safety of the great interests to which I refer, in a particular section of the country, would be resorted to? For years this subject of the abolition of slavery, even within this District of Columbia, small as is the number of slaves here, has been a source of constant irritation and disquiet. So of the subject of the recovery of fugitive slaves who have escaped from their lawful owners: not a mere border contest, as has been supposed—although there, undoubtedly, it has given rise to more irritation than in other portions of the Union—but everywhere throughout the slaveholding country it has been felt as a great evil, a great wrong which required the intervention of congressional power. But these two subjects, unpleasant as has been the agitation to which they have given rise, are nothing in comparison to those which have sprung out of the acquisitions recently made from the republic of Mexico. These are not only great and leading causes of just apprehension as respects the future, but all the minor circumstances of the day intimate danger ahead, whatever may be its final issue and consequence.

Mr. President, I will not dwell upon other concomitant causes, all having the same tendency, and all well calculated to awaken, to arouse us—if, I hope the fact is, we are all of us sincerely desirous of preserving this Union—to rouse us to dangers which really exist, without underrating them upon the one hand or magnifying them upon the other.

It has been objected against this measure that it is a compromise. It has been said that it is a compromise of principle, or of a principle. Mr. President, what is a compromise? It is a work of mutual concession—an agreement in which there are reciprocal stipulations—a work in which, for the sake of

peace and concord, one party abates his extreme demands in consideration of an abatement of extreme demands by the other party: it is a measure of mutual concession—a measure of mutual sacrifice. Undoubtedly, Mr. President, in all such measures of compromise, one party would be very glad to get what he wants, and reject what he does not desire but which the other party wants. But when he comes to reflect that, from the nature of the government and its operations, and from those with whom he is dealing, it is necessary upon his part, in order to secure what he wants, to grant something to the other side, he should be reconciled to the concession which he has made in consequence of the concession which he is to receive, if there is no great principle involved, such as a violation of the Constitution of the United States. I admit that such a compromise as that ought never to be sanctioned or adopted. But I now call upon any senator in his place to point out from the beginning to the end, from California to New Mexico, a solitary provision in this bill which is violative of the Constitution of the United States.

Sir, adjustments in the shape of compromise may be made without producing any such consequences as have been apprehended. There may be a mutual forbearance. You forbear on your side to insist upon the application of the restriction denominated the Wilmot proviso. Is there any violation of principle there? The most that can be said, even assuming the power to pass the Wilmot proviso, which is denied, is that there is a forbearance to exercise, not a violation of, the power to pass the proviso. So, upon the other hand, if there was a power in the Constitution of the United States authorizing the establishment of slavery in any of the territories—a power, however, which is controverted by a large portion of this Senate—if there was a power under the Constitution to establish slavery, the forbearance to exercise that power is no violation of the Constitution, any more than the Constitution is violated by a forbearance to exercise numerous powers, that might be specified, that are granted in the Constitution, and that remain dormant until they come to be exercised by the proper legislative authorities. It is said that the bill presents the state of coercion—that members are coerced, in order to get what they want, to vote for that which they disapprove. Why, sir, what

coercion is there? Can it be said upon the part of our northern friends, because they have not got the Wilmot proviso incorporated in the territorial part of the bill, that they are coerced—wanting California, as they do, so much—to vote for the bill, if they do vote for it? Sir, they might have imitated the noble example of my friend [Senator Cooper, of Pennsylvania] from that state upon whose devotion to this Union I place one of my greatest reliances for its preservation. What was the course of my friend upon this subject of the Wilmot proviso? He voted for it; and he could go back to his constituents and say, as all of you could go back and say to your constituents, if you chose to do so: "We wanted the Wilmot proviso in the bill; we tried to get it in; but the majority of the Senate was against it." The question then came up whether we should lose California, which has got an interdiction in her constitution which, in point of value and duration, is worth a thousand Wilmot provisos; we were induced, as my honorable friend might say, to take the bill and the whole of it together, although we were disappointed in our votes with respect to the Wilmot proviso—to take it, whatever omissions may have been made, on account of the superior amount of good it contains.

Not the reception of the treaty of peace negotiated at Ghent, nor any other event which has occurred during my progress in public life, ever gave such unbounded and universal satisfaction as the settlement of the Missouri compromise. We may argue from like causes like effects. Then, indeed, there was great excitement. Then, indeed, all the legislatures of the North called out for the exclusion of Missouri, and all the legislatures of the South called out for her admission as a state. Then, as now, the country was agitated like the ocean in the midst of a turbulent storm. But now, more than then, has this agitation been increased. Now, more than then, are the dangers which exist, if the controversy remains unsettled, more aggravated and more to be dreaded. The idea of disunion was then scarcely a low whisper. Now, it has become a familiar language in certain portions of the country. The public mind and the public heart are becoming familiarized with that most dangerous and fatal of all events—the disunion of the states. People begin to contend that this is not so bad a thing as they had supposed. Like the progress in all human affairs, as we

approach danger it disappears, it diminishes in our conception, and we no longer regard it with that awful apprehension of consequences that we did before we came into contact with it. Everywhere now there is a state of things, a degree of alarm and apprehension, and determination to fight, as they regard it, against the aggressions of the North. That did not so demonstrate itself at the period of the Missouri compromise. It was followed, in consequence of the adoption of the measure which settled the difficulty of Missouri, by peace, harmony, and tranquillity. So now I infer, from the greater amount of agitation, from the greater amount of danger, that, if you adopt the measures under consideration, they, too, will be followed by the same amount of contentment, satisfaction, peace, and tranquillity which ensued after the Missouri compromise.

The responsibility of this great measure passes from the hands of the committee, and from my hands. They know, and I know, that it is an awful and tremendous responsibility. I hope that you will meet it with a just conception and a true appreciation of its magnitude, and the magnitude of the consequences that may ensue from your decision one way or the other. The alternatives, I fear, which the measure presents, are concord and increased discord; a servile civil war, originating in its causes on the lower Rio Grande, and terminating possibly in its consequences on the upper Rio Grande in the Sante Fe country, or the restoration of harmony and fraternal kindness. I believe from the bottom of my soul that the measure is the reunion of this Union. I believe it is the dove of peace, which, taking its aerial flight from the dome of the capitol, carries the glad tidings of assured peace and restored harmony to all the remotest extremities of this distracted land. I believe that it will be attended with all these beneficent effects. And now let us discard all resentment, all passions, all petty jealousies, all personal desires, all love of place, all hankerings after the gilded crumbs which fall from the table of power. Let us forget popular fears, from whatever quarter they may spring. Let us go to the limpid fountain of unadulterated patriotism, and, performing a solemn lustration, return divested of all selfish, sinister, and sordid impurities, and think alone of our God, our country, our consciences, and our glorious Union—that Union without which we shall be torn into hostile

fragments, and sooner or later become the victims of military despotism or foreign domination.

Mr. President, what is an individual man? An atom, almost invisible without a magnifying glass—a mere speck upon the surface of the immense universe; not a second in time, compared to immeasurable, never-beginning, and never-ending eternity; a drop of water in the great deep, which evaporates and is borne off by the winds; a grain of sand, which is soon gathered to the dust from which it sprung. Shall a being so small, so petty, so fleeting, so evanescent, oppose itself to the onward march of a great nation which is to subsist for ages and ages to come; oppose itself to that long line of posterity which, issuing from our loins, will endure during the existence of the world? Forbid it, God. Let us look to our country and our cause, elevate ourselves to the dignity of pure and disinterested patriots, and save our country from all impending dangers. What if, in the march of this nation to greatness and power, we should be buried beneath the wheels that propel it onward! What are we—what is any man—worth who is not ready and willing to sacrifice himself for the benefit of his country when it is necessary?

If this Union shall become separated, new unions, new confederacies, will arise. And with respect to this, if there be any—I hope there is no one in the Senate—before whose imagination is flitting the idea of a great Southern confederacy to take possession of the Balize and the mouth of the Mississippi, I say in my place never—*never*—NEVER will we who occupy the broad waters of the Mississippi and its upper tributaries consent that any foreign flag shall float at the Balize or upon the turrets of the Crescent City—NEVER! NEVER! I call upon all the South. Sir, we have had hard words, bitter words, bitter thoughts, unpleasant feelings toward each other in the progress of this great measure. Let us forget them. Let us sacrifice these feelings. Let us go to the altar of our country and swear, as the oath was taken of old, that we will stand by her; that we will support her; that we will uphold her Constitution; that we will preserve her union; and that we will pass this great, comprehensive, and healing system of measures, which will hush all the jarring elements and bring peace and tranquillity to our homes.

Let me, Mr. President, in conclusion, say that the most disastrous consequences would occur, in my opinion, were we to go home, doing nothing to satisfy and tranquilize the country upon these great questions. What will be the judgment of mankind, what the judgment of that portion of mankind who are looking upon the progress of this scheme of self-government as being that which holds the highest hopes and expectations of ameliorating the condition of mankind—what will their judgment be? Will not all the monarchs of the Old World pronounce our glorious republic a disgraceful failure? What will be the judgment of our constituents, when we return to them and they ask us: "How have you left your country? Is all quiet—all happy? Are all the seeds of distraction or division crushed and dissipated?" And, sir, when you come into the bosom of your family, when you come to converse with the partner of your fortunes, of your happiness, and of your sorrows, and when in the midst of the common offspring of both of you, she asks you: "Is there any danger of civil war? Is there any danger of the torch being applied to any portion of the country? Have you settled the questions which you have been so long discussing and deliberating upon at Washington? Is all peace and all quiet?" what response, Mr. President, can you make to that wife of your choice and those children with whom you have been blessed by God? Will you go home and leave all in disorder and confusion—all unsettled—all open? The contentions and agitations of the past will be increased and augmented by the agitations resulting from our neglect to decide them. Sir, we shall stand condemned by all human judgment below, and of that above it is not for me to speak. We shall stand condemned in our own consciences, by our own constituents, and by our own country. The measure may be defeated. I have been aware that its passage for many days was not absolutely certain. From the first to the last, I hoped and believed it would pass, because from the first to the last I believed it was founded on the principles of just and righteous concession, of mutual conciliation. I believe that it deals unjustly by no part of the Republic; that it saves their honor, and, as far as it is dependent upon Congress, saves the interests of all quarters of the country. But, sir, I have known that the decision of its

fate depended upon four or five votes in the Senate of the United States, whose ultimate judgment we could not count upon the one side or the other with absolute certainty. Its fate is now committed to the Senate, and to those five or six votes to which I have referred. It may be defeated. It is possible that, for the chastisement of our sins and transgressions, the rod of Providence may be still applied to us, may be still suspended over us. But, if defeated, it will be a triumph of ultraism and impracticability—a triumph of a most extraordinary conjunction of extremes; a victory won by abolitionism; a victory achieved by free-soilism; a victory of discord and agitation over peace and tranquillity; and I pray to Almighty God that it may not, in consequence of the inauspicious result, lead to the most unhappy and disastrous consequences to our beloved country.

Mr. Barnwell.—It is not my intention to reply to the argument of the senator from Kentucky, but there were expressions used by him not a little disrespectful to a friend whom I hold very dear. It is true that his political opinions differ very widely from those of the senator from Kentucky. It may be true that he, with many great statesmen, may believe that the Wilmot proviso is a grievance to be resisted "to the utmost extremity" by those whose rights it destroys and whose honor it degrades. It is true that he may believe . . . that the admission of California will be the passing of the Wilmot proviso, when we here in Congress give vitality to an act otherwise totally dead, and by our legislation exclude slaveholders from that whole broad territory on the Pacific; and, entertaining this opinion, he may have declared that the contingency will then have occurred which will, in the judgment of most of the slaveholding states, as expressed by their resolutions, justify resistance as to an intolerable aggression. If he does entertain and has expressed such sentiments, he is not to be held up as peculiarly a disunionist. Allow me to say, in reference to this matter, I regret that you have brought it about, but it is true that this epithet "disunionist" is likely soon to have very little terror in it in the South. Words do not make things. "Rebel" was designed as a very odious term when applied by those who would have trampled on the rights of our ancestors, but I believe that the expression became not an ungrateful one to the

ears of those who resisted them. It was not the lowest term of abuse to call those who were conscious that they were struggling against oppression; and let me assure gentlemen that the term disunionist is rapidly assuming at the South the meaning which rebel took when it was baptized in the blood of Warren at Bunker Hill, and illustrated by the gallantry of Jasper at Fort Moultrie.

MR. CLAY.—Mr. President, I said nothing with respect to the character of Mr. Rhett, for I might as well name him. I know him personally, and have some respect for him. But if he pronounced the sentiment attributed to him, of raising the standard of disunion and of resistance to the common government, whatever he has been, if he follows up that declaration by corresponding overt acts, he will be a *traitor,* and I hope he will meet the fate of a traitor.

THE PRESIDENT.—The Chair will be under the necessity of ordering the gallery to be cleared if there is again the slightest interruption. He has once already given warning that he is under the necessity of keeping order. The Senate chamber is not a theater.

MR. CLAY.—Mr. President, I have heard with pain and regret a confirmation of the remark I made, that the sentiment of disunion is becoming familiar. I hope it is confined to South Carolina. I do not regard as my duty what the honorable senator seems to regard as his. If Kentucky to-morrow unfurls the banner of resistance unjustly, I never will fight under that banner. I owe a paramount allegiance to the whole Union—a subordinate one to my own state. When my state is right—when it has a cause for resistance—when tyranny, and wrong, and oppression insufferable arise, I will then share her fortunes; but if she summons me to the battle-field, or to support her in any cause which is unjust, against the Union, never, *never* will I engage with her in such cause.

EMANCIPATION OF SOUTH AMERICAN REPUBLICS

In contemplating the great struggle in which Spanish America is now engaged, our attention is fixed first by the immensity

and character of the country which Spain seeks again to subjugate. Stretching on the Pacific Ocean from about the fortieth degree of north latitude to about the fifty-fifth degree of south latitude, and extending from the mouth of the Rio del Norte (exclusive of East Florida) around the Gulf of Mexico and along the South Atlantic to near Cape Horn, it is about five thousand miles in length, and in some places nearly three thousand in breadth. Within this vast region we behold the most sublime and interesting objects of creation, the richest mines of the precious metals, and the choicest productions of the earth. We behold there a spectacle still more interesting and sublime—the glorious spectacle of eighteen millions of people struggling to burst their chains to be free. When we take a little nearer and more detailed view, we perceive that nature has, as it were, ordained that this people and this country shall ultimately constitute several different nations. Leaving the United States on the north, we come to New Spain or the viceroyalty of Mexico on the south; passing by Guatemala, we reach the viceroyalty of New Granada, the late captain-generalship of Venezuela, and Guiana, lying on the east side of the Andes. Stepping over the Brazils, we arrive at the united provinces of La Plata, and crossing the Andes we find Chile on their west side, and farther north the viceroyalty of Lima, or Peru. Each of these several parts is sufficient in itself in point of limits to constitute a powerful state; and in point of population, that which has the smallest contains enough to make it respectable. Throughout all the extent of that great portion of the world which I have attempted thus hastily to describe, the spirit of revolt against the dominion of Spain has manifested itself. The revolution has been attended with various degrees of success in the several parts of Spanish America. In some it already has been crowned, as I shall endeavor to show, with complete success, and in all I am persuaded that independence has struck such deep root that the power of Spain can never eradicate it. What are the causes of this great movement?

Three hundred years ago, upon the ruins of the thrones of Montezuma and the Incas of Peru, Spain erected the most stupendous system of colonial despotism that the world has ever seen—the most vigorous, the most exclusive. The great

principle and object of this system have been to render one of the largest portions of the world exclusively subservient, in all its faculties, to the interests of an inconsiderable spot in Europe. To effectuate this aim of her policy, she locked up Spanish America from all the rest of the world, and prohibited, under the severest penalties, any foreigner from entering any part of it. To keep the natives themselves ignorant of each other, and of the strength and resources of the several parts of her American possessions, she next prohibited the inhabitants of one viceroyalty or government from visiting those of another; so that the inhabitants of Mexico, for example, were not allowed to enter the viceroyalty of New Granada. The agriculture of those vast regions was so regulated and restrained as to prevent all collision with the agriculture of the Peninsula. Where nature, by the character and composition of the soil, has commanded, the abominable system of Spain has forbidden, the growth of certain articles. Thus the olive and the vine, to which Spanish America is so well adapted, are prohibited wherever their culture can interfere with the olive and the vine of the Peninsula. The commerce of the country, in the direction and objects of the exports and imports, is also subjected to the narrow and selfish views of Spain, and fettered by the odious spirit of monopoly existing in Cadiz. She has sought, by scattering discord among the several castes of her American population and by a debasing course of education, to perpetuate her oppression. Whatever concerns public law or the science of government, all writings upon political economy or that tend to give vigor and freedom and expansion to the intellect, are prohibited. Gentlemen would be astonished by the long list of distinguished authors, whom she proscribes, to be found in Depons and other works. A main feature in her policy is that which constantly elevates the European and depresses the American character. Out of upward of seven hundred and fifty viceroys and captains-general whom she has appointed since the conquest of America, about eighteen only have been from the body of her American population. On all occasions, she seeks to raise and promote her European subjects, and to degrade and humiliate the creoles. Wherever in America her sway extends, everything seems to pine and wither beneath its baneful influence. The richest regions of the

earth; man, his happiness and his education, all the fine faculties of his soul—are regulated and modified and molded to suit the execrable purposes of an inexorable despotism.

. . . . . .

In the establishment of the independence of Spanish America the United States has the deepest interest. I have no hesitation in asserting my firm belief that there is no question in the foreign policy of this country, which has ever arisen, or which I can conceive as ever occurring, in the decision of which we have had or can have so much at stake. This interest concerns our politics, our commerce, our navigation. There cannot be a doubt that Spanish America, once independent, whatever may be the form of government established in its several parts, these governments will be animated by an American feeling and guided by an American policy. They will obey the laws of the system of the new world of which they will compose a part, in contradistinction to that of Europe. Without the influence of that vortex in Europe, the balance of power between its several parts, the preservation of which has so often drenched Europe in blood, America is sufficiently remote to contemplate the new wars which are to afflict that quarter of the globe, as a calm if not a cold and indifferent spectator. In relation to those wars, the several parts of America will generally stand neutral. And as, during the period when they rage, it will be important that a liberal system of neutrality should be adopted and observed, all America will be interested in maintaining and enforcing such a system. The independence of Spanish America, then, is an interest of primary consideration. Next to that, and highly important in itself, is the consideration of the nature of their governments. That is a question, however, for themselves. They will, no doubt, adopt those kinds of governments which are best suited to their conditions, best calculated for their happiness. Anxious as I am that they should be free governments, we have no right to prescribe for them. They are, and ought to be, the sole judges for themselves. I am strongly inclined to believe that they will in most, if not all, parts of their country, establish free governments.

. . . . . .

But it is sometimes said that they are too ignorant and too superstitious to admit of the existence of free government.

This charge of ignorance is often urged by persons themselves actually ignorant of the real condition of that people. I deny the alleged fact of ignorance; I deny the inference from that fact, if it were true, that they want capacity for free government. And I refuse assent to the further conclusion if the fact were true, and the inference just, that we are to be indifferent to their fate. All the writers of the most established authority—Depons, Humboldt, and others—concur in assigning to the people of Spanish America great quickness, genius, and particular aptitude for the acquisition of the exact sciences, and others which they have been allowed to cultivate. In astronomy, geology, mineralogy, chemistry, botany, and so forth, they are allowed to make distinguished proficiency. They justly boast of their Abzate, Velasquez, and Gama, and other illustrious contributors to science. They have nine universities, and in the City of Mexico, it is affirmed by Humboldt, there are more scientific establishments than in any city even of North America.

. . . . . .

It is not, therefore, true that the imputed ignorance exists; but if it does, I repeat, I dispute the inference. It is the doctrine of thrones that man is too ignorant to govern himself. Their partisans assert his incapacity, in reference to all nations; if they cannot command universal assent to the proposition, it is then demanded to particular nations; and our pride and our presumption too often make converts of us. I contend that it is to arraign the dispositions of Providence Himself to suppose that He has created beings incapable of governing themselves, and to be trampled on by kings. Self-government is the natural government of man, and for proof I refer to the aborigines of our own land. Were I to speculate in hypotheses unfavorable to human liberty, my speculations should be founded rather upon the vices, refinements, or density of population. Crowded together in compact masses, even if they were philosophers, the contagion of the passions is communicated and caught, and the effect too often, I admit, is the overthrow of liberty. Dispersed over such an immense space as that on which the people of Spanish America are spread, their physical, and I believe also their moral condition, both favor their liberty.

With regard to their superstition, they worship the same God with us. Their prayers are offered up in their temples to the same Redeemer whose intercession we expect to save us. Nor is there anything in the Catholic religion unfavorable to freedom. All religions united with government are more or less inimical to liberty. All, separated from government, are compatible with liberty. If the people of Spanish America have not already gone as far in religious toleration as we have, the difference in their condition from ours should not be forgotten. Everything is progressive; and, in time, I hope to see them imitating in this respect our example. But grant that the people of Spanish America are ignorant and incompetent for free government, to whom is that ignorance to be ascribed? Is it not to the execrable system of Spain, which she seeks again to establish and to perpetuate? So far from chilling our hearts, it ought to increase our solicitude for our unfortunate brethren. It ought to animate us to desire the redemption of the minds and the bodies of unborn millions from the brutifying effects of a system whose tendency is to stifle the faculties of the soul and to degrade man to the level of beasts. I would invoke the spirits of our departed fathers. Was it for yourselves only that you nobly fought? No, no! It was the chains that were forging for your posterity that made you fly to arms, and, scattering the elements of these chains to the winds, you transmitted to us the rich inheritance of liberty.

RUFUS CHOATE

THE PRESERVATION OF THE UNION

[Rufus Choate, a lawyer first and foremost, though engaging for brief periods in the field of politics, was born at Essex, Mass., October 1, 1799. He was educated at Dartmouth, from which he graduated as valedictorian. He subsequently entered the law school at Cambridge, and was admitted to the bar in 1823. In 1825 he entered the state legislature, and five years later was sent to the House of Representatives. When Daniel Webster retired from the Senate to accept the offer of secretary of state under President Harrison, Rufus Choate was elected by Massachusetts to fill the vacant place. Here he made speeches on the subjects of the Oregon boundary, the tariff, the fiscal bank bill, the Smithsonian Institution, and the annexation of Texas, which he opposed. After 1845 he retired from the Senate, and remained out of office save for his service in the constitutional convention of Massachusetts in 1853. In 1859 he hoped to benefit his failing health by a journey to Europe; but after proceeding as far as Halifax he was obliged to disembark, and lingered but a few days, dying on the thirteenth of July. This well-known speech on the preservation of the Union was delivered at Faneuil Hall, Boston, in 1850. The opening of the speech is omitted.]

I HAVE sometimes thought that the states in our system may be compared to the primordial particles of matter: indivisible, indestructible, impenetrable, whose natural condition is to repel each other, or, at least, to exist in their own independent identity, while the Union is an artificial aggregation of such particles; a sort of *forced state,* as some have said, of life; a complex structure made with hands, which gravity, attrition, time, rain, dew, frost, not less than tempest and earthquake, coöperate to waste away, and which the anger of a fool—or the laughter of a fool—may bring down in an hour; a system of bodies advancing slowly through a resisting medium, operating at all times to retard and at any moment liable to arrest its motion; a beautiful yet fragile creation, which a breath can unmake, as a breath has made it.

And now, charged with the trust of holding together such a

nation as this, what have we seen? What do we see to-day? Exactly this. It has been for many months—years, I may say, but assuredly for a long season—the peculiar infelicity, say, rather, terrible misfortune of this country, that the attention of the people has been fixed, without the respite of a moment, exclusively on one of those subjects—the only one on which we disagree precisely according to geographical lines. And not so only, but this subject has been one—unlike tariff, or internal improvements, or the disbursement of the public money, on which the dispute cannot be maintained for an hour without heat of blood, mutual loss of respect, alienation of regard—menacing to end in hate strong and cruel as the grave.

I call this only a terrible misfortune. I blame here and now no man and no policy for it. Circumstances have forced it upon us all; and down to the hour that the series of compromise measures was completed and presented to the country, or certainly to Congress, I will not here and now say that it was the fault of one man, or one region of country, or one party more than another.

"But the pity of it, Iago—the pity of it!"

How appalling have been its effects; and how deep and damning will be his guilt who rejects the opportunity of reconcilement, and continues this accursed agitation, without necessity, for another hour!

Why, is there any man so bold or blind as to say he believes that the scenes through which we have been passing for a year have left the American heart where they found it? Does any man believe that those affectionate and respectful regards, that attachment and that trust, those "cords of love and bands of a man," which knit this people together as one in an earlier and better time, are as strong to-day as they were a year ago? Do you believe that there can have been so tremendous an apparatus of influences at work so long, some designed, some undesigned, but all at work in one way, that is, to make the two great divisions of the national family hate each other, and yet have no effect? Recall what we have seen in that time, and weigh it well. Consider how many hundreds of speeches were made in Congress—all to show how extreme and intrepid an advocate the speaker could be of the extreme northern senti-

ment, or the extreme southern sentiment. Consider how many scores of thousands of every one of those speeches were printed and circulated among the honorable member's constituents—not much elsewhere—the great mass of whom agreed with him perfectly, and was only made the more angry and more unreasonable by them. Consider what caballings and conspirings were going forward during that session in committee rooms and members' chambers, and think of their private correspondence with enterprising waiters on events. Turn to the American newspaper press, secular and religious—every editor, or how vast a proportion! transformed into a manufacturer of mere local opinion—local opinion—local opinion—working away at his battery—big or little—as if it were the most beautiful operation in the world to persuade one half of the people how unreasonable and how odious were the other half. Think of conventions sitting for secession and dismemberment by the very tomb of Jackson—the "buried majesty" not rising to scatter and blast them. Call to mind how many elections have been holden—stirring the wave of the people to its profoundest depths—all turning on this topic. Remember how few of all who help to give direction to general sentiment, how few in either house of Congress, what a handful only of editors and preachers and talkers have ventured anywhere to breathe a word above a whisper to hush or divert the pelting of this pitiless storm; and then consider how delicate and sensitive a thing is public opinion, how easy it is to mold and color and kindle it, and yet that, when molded and colored and fired, not all the bayonets and artillery of Borodino can maintain the government which it decrees to perish; and say if you have not been encompassed, and are not now, by a peril awful indeed! Say if you believe it possible that a whole people can go on—a reading and excitable people—hearing nothing, reading nothing, talking of nothing, thinking of nothing, sleeping and waking on nothing, for a year, but one incessant and vehement appeal to the strongest of their passions—to the pride, anger, and fear of the South, to the philanthropy, humanity, and conscience of the North—one half of it aimed to persuade you that they were cruel, ambitious, indolent, and licentious, and therefore hateful; and the other half of it to persuade them that you were desperately and hypocritically fanatical and ag-

gressive, and therefore hateful—say if an excitable people can go through all this, and not be the worse for it! I tell you nay. Such a year has sowed the seed of a harvest which, if not nipped in the bud, will grow to armed men, hating with the hate of the brothers of Thebes.

. . . . . .

I have spoken what I think of the danger that threatens the Union. I have done so more at length than I could have wished, because I know that, upon the depth of our convictions and the sincerity of our apprehensions upon this subject, the views we shall take of our duties and responsibilities must all depend.

If you concur with me that there is danger, you will concur with me, in the *second place,* that thoughtful men have something to do to avert it; and what is that? It is not, in my judgment, fellow citizens, by stereotyped declamation on the utilities of the Union to South or North that we can avert the danger. It is not by shutting our eyes and ears to it that we can avert it. It is not by the foolish prattle of "Oh, those people off there need the Union more than we, and will not dare to quit." It is not by putting arms akimbo here or there and swearing that we will stand no more bullying, and if anybody has a mind to dissolve the Union, let him go ahead. Not thus, not thus, felt and acted that generation of our fathers who, out of distracted counsels, the keen jealousies of states, and a decaying nationality, by patience and temper as admirable as their wisdom, constructed the noble and proportioned fabric of our federal system. "Oh, rise some other such!"

No, fellow citizens, there is something more and other for us to do. And what is that? Among other things, chiefly this: To accept that whole body of measures of compromise, as they are called, by which the government has sought to compose the country in the spirit of 1787; and then that henceforth every man, according to his measure and in his place, in his party, in his social or his literary or his religious circle, in whatever may be his sphere of influence, set himself to suppress the further political agitation of this whole subject.

Of these measures of compromise I may say, in general, that they give the whole victory to neither of the great divisions of the country, and are therefore the fitter to form the basis of a permanent adjustment. I think that under their opera-

tion and by the concurrence of other agencies it will assuredly come to pass, that on all that vast accession of territory beyond and above Texas no slave will ever breathe the air, and I rejoice at that. They abolish the slave trade in the District of Columbia, and I rejoice at that. They restore the fugitive to the master, and while I mourn that there is a slave who needs to run, or a master who desires to pursue, I should be unworthy of the privilege of addressing this assembly if I did not declare that I have not a shadow of doubt that Congress has the constitutional power to pass this law just as it is, and had no doubt, before I listened to the clear and powerful argument of Mr. Curtis to-night, that it was out of all question their duty to pass some effectual law on the subject, and that it is incumbent on every man who recognizes a single obligation of citizenship to assist, in his sphere, in its execution.

Accepting, then, these measures of constitutional compromise in the spirit of union, let us set ourselves to suppress or mitigate the political agitation of slavery.

And, in the *first place,* I submit that the two great political parties of the North are called upon by every consideration of patriotism and duty to strike this whole subject from their respective issues. I go for no amalgamation of parties, and for the forming of no new party. But I admit the deepest solicitude that those which now exist, preserving their actual organization and general principles and aims—if so it must be—should to this extent coalesce. Neither can act in this behalf effectually alone. Honorable concert is indispensable, and they owe it to the country. Have not the eminent men of both these great organizations united on this adjustment? Are they not both primarily national parties? Is it not one of their most important and beautiful uses that they extend the whole length and breadth of our land, and that they help, or ought to help, to hold the extreme North to the extreme South by a tie stronger almost than that of mere patriotism, by that surest cement of friendship—common opinions on the great concerns of the republic?

. . . . . .

I maintain, in the *second place,* that the CONSCIENCE of this community has a duty to do, not yet adequately performed; and that is, on grounds of moral obligation, not merely to call

up men to the obedience of law, but on the same grounds to discourage and modify the further agitation of this topic of slavery, *in the spirit in which, thus far, that agitation has been conducted.* I mean to say that our moral duties, not at all less than our political interests, demand that we accept this compromise, and that we promote the peace it is designed to restore.

Fellow citizens, was there ever a development of sheer fanaticism more uninstructed or more dangerous than that which teaches that conscience prescribes the continued political or other exasperating agitation of this subject? That it will help, in the least degree, to ameliorate the condition of one slave, or to hasten the day of his emancipation, I do not believe, and no man can be certain that he knows. But the philanthropist, so he qualifies himself, will say that slavery is a relation of wrong, and, whatever becomes of the effort, conscience impels him to keep up the agitation till the wrong somehow is ended. Is he, I answer, quite sure that a conscience enlightened to a comprehension and comparison of all its duties impels him to do any such thing? Is he quite sure that that which an English or French or German philanthropist might in conscience counsel or do, touching this matter of southern slavery, that that also he, the American philanthropist, may, in conscience, counsel or do? Does it go for nothing in his ethics that he stands, that the whole morality of the North stands, in a totally different relation to the community of the South from that of the foreign propagandist, and that this relation may possibly somewhat—aye, to a vast extent—modify all our duties? Instead of hastily inferring that, because those states are *sister states,* you are bound to meddle and agitate, and drive pitch-pine knots into their flesh, and set them on fire, may not the fact that they are *sister states* be the very reason why, though others may do so, you may not? In whomsoever else these enterprises of an offensive and aggressive morality are graceful or safe or right, are you quite sure that in you they are either graceful or safe or right?

In the *first place,* remember, I entreat you, that on considerations of policy and wisdom—truest policy, profoundest wisdom, for the greater good and the higher glory of America, for the good of the master and slave, now and for all generations—you have entered with the southern states into the most sacred and

awful and tender of all relations: the relation of country; and therefore, that you have, expressly and by implication, laid yourselves under certain restraints; you have pledged yourselves to a certain measure and a certain spirit of forbearance; you have shut yourselves out from certain fields and highways of philanthropic enterprise, open to you before, open to the rest of the world now, but from which, *in order to bestow larger and mightier blessings on man, in another way,* you have agreed to retire.

Yes, we have entered with them in to the most sacred, salutary, and permanent of the relations of social man. We have united with them in that great master performance of human beings, that one work on which the moralists whom I love concur in supposing that the Supreme Governor looks down with peculiar complacency, the building of a commonwealth. Finding themselves side by side with those states some sixty years ago in this new world—thirteen states of us then in all, thirty-one to-day—touching one another on a thousand points, discerning perfectly that, unless the doom of man was to be reversed for them, there was no alternative but to become dearest friends or bitterest enemies—so much Thucydides and the historians of the beautiful and miserable Italian republics of the middle ages had taught them—drawn together, also felicitously, by a common speech and blood, and the memory of their recent labor of glory, our fathers adopted the conclusion that the best interests of humanity, in all her forms, demanded that we should enter into the grand, sacred, and tender relations of country. All things demanded it: the love of man, the hopes of liberty—all things. Hereby, only, can America bless herself and bless the world.

Consider, in the *next place,* that to secure that largest good, to create and preserve a country, and thus to contribute to the happiness of man as far as that grand and vast instrumentality may be made to contribute to happiness, it became indispensable to take upon themselves, for themselves, and for all the generations who should follow, certain engagements with those to whom we became united. Some of these engagements were express. Such as that for the restoration of persons owing service according to the law of a state, and flying from it. That is express. It is written in this Constitution in terms.

It was inserted in it by what passed, sixty years ago, for the morality and religion of Massachusetts and New England. Yes, it was written there by men who knew their Bible, Old Testament and New, as thoroughly, and reverenced it and its Divine Author and His Son, the Savior and Redeemer, as profoundly as we. Others of those engagements, and those how vast and sacred, were implied. It is not enough to say that the Constitution did not give to the new nation a particle of power to intermeddle by law with slavery within the states, and therefore it has no such power. This is true, but not all the truth. No man pretends we have power to intermeddle by law. But how much more than this is implied in the sacred relation of country. It is a marriage of more than two, for more than a fleeting natural life. "It is to be looked on with other reverence." It is an engagement, as between the real parties to it, an engagement the most solemn, to love, honor, cherish, and keep through all the ages of a nation. It is an engagement the most solemn, to cultivate those affections that shall lighten and perpetuate a tie which ought to last so long. It is an engagement, then, which limits the sphere and controls the enterprises of philanthropy itself. If you discern that by violating the express pledge of the Constitution and refusing to permit the fugitives to be restored; by violating the implied pledges; by denying the Christianity of the holder of slaves; by proclaiming him impure, cruel, undeserving of affection, trust, and regard; that by this passionate and vehement aggression upon the prejudices, institutions, and investments of a whole region—that by all this you are dissolving the ties of country, endangering its disruption, frustrating the policy on which our fathers created it, and bringing into jeopardy the multiform and incalculable good which it was designed to secure, and would secure, then, whatever foreign philanthropy might do, in such a prospect, *your* philanthropy is arrested and rebuked by a "higher law." In this competition of affections, country—*omnes omnium charitates complectens*—the expression, the sum total of all things most dearly loved, surely holds the first place.

Will anybody say that these engagements thus taken, for these ends, are but "covenants with hell," which there is no morality and no dignity in keeping? From such desperate and

shameless fanaticism, if such there is, I turn to the moral sentiments of this assembly. It is not here, it is not in this hall—the blood of Warren in the chair, the form of Washington before you—that I will defend the Constitution from the charge of being a compact of guilt. I will not here defend the convention which framed it, and the conventions and people which adopted it, from the charge of having bought this great blessing of country by immoral promises more honored in the breach than in the observance. Thank God, we yet hold that that transaction was honest, that work beautiful and pure, and those engagements, in all their length and breadth and height and depth, sacred.

Yet I will say that, if to the formation of such a union it was indispensable, as we know it was, to contract these engagements expressed and implied, no covenant made by man ever rested on the basis of a sounder morality. They tell us that although you have the strict right, according to the writers on public law, to whom Mr. Curtis has referred, to restore the fugitive slave to his master, yet that the virtue of compassion commands you not to do so. But in order to enable ourselves to do all that good and avert all that evil—boundless and inappreciative both—which we do and avert by the instrumentality of a union under a common government, may we not, on the clearest moral principles, agree not to exercise compassion in that particular way? The mere virtue of compassion would command you to rescue any prisoner. But the citizen, to the end that he may be enabled, and others be enabled, to indulge a more various and useful compassion in other modes, agrees not to indulge it practically in that mode. Is such a stipulation immoral? No more so is this of the Constitution.

They tell us that slavery is so wicked a thing that they must pursue it, by agitation, to its home in the states; and that if there is an implied engagement to abstain from doing so, it is an engagement to neglect an opportunity of doing good, and void in the forum of conscience. But was it ever heard of that one may not formally bind himself to abstain from what he thinks a particular opportunity of doing good? A contract in general restraint of philanthropy or any other useful calling is void; but a contract to abstain from a specific sphere of exertion is not void, and may be wise and right. To entitle himself to in-

struct heathen children on week days, might not a pious missionary engage not to attempt to preach to their parents on Sunday? To win the opportunity of achieving the mighty good summed up in the pregnant language of the preamble to the Constitution, such good as man has not on this earth been many times permitted to do or dream of, we might well surrender the privilege of reviling the masters of slaves, with whom we must "either live or bear no life."

Will the philanthropist tell you that there is nothing conspicuous enough and glorious enough for him in thus refraining from this agitation, just because our relations to the South, under the Constitution, seem to forbid it? Aye, indeed! Is it even so? Is his morality of so ambitious and mounting a type that an effort, by the exercise of love or kindness or tolerance, to knit still closer the hearts of a great people, and thus to insure ages of peace, of progress, of enjoyment, to so vast a mass of the family of man, seems too trivial a feat? Oh, how stupendous a mistake! What achievement of philanthropy bears any proportion to the pure and permanent glory of that achievement whereby clusters of contiguous states, perfectly organized governments in themselves, every one full of energy, conscious of strength, full of valor, fond of war—instead of growing first jealous, then hostile, like the tribes of Greece after the Persian had retired, like the cities of Italy at the dawn of the modern world—are melted into one, so that for centuries of internal peace the grand agencies of amelioration and advancement shall operate unimpeded; the rain and dew of heaven descending on ground better and still better prepared to admit them; the course of time, the providence of God, leading on that noiseless progress whose wheels shall not turn back, whose consummation shall be in the brightness of the latter day. What achievement of man may be compared with this achievement? For the slave alone, what promises half so much? And this is not glorious enough for the ambition of philanthropy!

No, fellow citizens, the first of men are the builders of empires. Here is, my friends, here, right here—in doing something in our day and generation toward "forming a more perfect union"; in doing something by literature, by public speech, by sound industrial policy, by the careful culture of fraternal love and regard, by the intercourse of business and friendship, by all

the means within our command, in doing something to leave the Union, when we die, stronger than we found it—here, here is the field of our grandest duties and highest rewards. Let the grandeur of such duties, let the splendor of such rewards, suffice us. Let them reconcile and constrain us to turn from that equivocal philanthropy which violates contracts, which tramples on law, which confounds the whole subordination of virtues, which counts it a light thing that a nation is rent asunder, and the swords of brothers sheathed in the bosoms of brothers, if thus the chains of one slave may be violently and prematurely broken.

CHARLES SUMNER

THE CRIME AGAINST KANSAS

[Charles Sumner, the greatest advocate of the anti-slavery cause in Congress, was born in Boston, January 6, 1811. Distinguished at school and college, he took his Harvard degree in 1830, and adopted the career of the law. He was better adapted to the literary side of legal practice, and employed much time in writing for legal papers and editing The Jurist. In 1837 he went to Europe to study the judicial practice of foreign countries. On July 4, 1845, he delivered the annual oration before the civil authorities of Boston on "The True Grandeur of Nations," in which the impending war with Mexico was strongly condemned and the slave power as the inciting cause of the war vigorously arraigned. Four months later he made in Faneuil Hall his first speech as an anti-slavery advocate. He took his seat in the upper house of the national Congress December 1, 1851, and became known as the champion of the anti-slavery sentiment in Congress. In February, 1854, he addressed the Senate on the Kansas-Nebraska Bill, and on the nineteenth and twentieth of May, 1856, delivered his speech, "The Crime against Kansas," arousing opposition, to which he replied contemptuously, especially singling out Senators Butler and Douglas. The result was a personal attack in the Senate chamber, made by Preston S. Brooks, a nephew of Butler. Sumner seemed never to recover fully from this serious assault. He died in 1874.]

MR. PRESIDENT:—You are now called to redress a great transgression. Seldom in the history of nations has such a question been presented. Tariffs, army bills, navy bills, land bills, are important, and justly occupy your care; but these all belong to the course of ordinary legislation. As means and instruments only, they are necessarily subordinate to the conservation of government itself. Grant them or deny them, in greater or less degree, and you will inflict no shock. The machinery of government will continue to move. The state will not cease to exist. Far otherwise is it with the eminent question now before you, involving, as it does, liberty in a broad territory, and also involving the peace of the whole country, with our good name in history for evermore.

Take down your map, sir, and you will find that the Territory of Kansas, more than any other region, occupies the middle spot of North America, equally distant from the Atlantic on the east, and the Pacific on the west; from the frozen waters of Hudson's Bay on the north, and the tepid Gulf stream on the south, constituting the precise territorial center of the whole vast continent. To such advantages of situation, on the very highway between two oceans, are added a soil of unsurpassed richness, and a fascinating, undulating beauty of surface, with a health-giving climate, calculated to nurture a powerful and generous people, worthy to be a central pivot of American institutions. A few short months only have passed since this spacious and mediterranean country was open only to the savage who ran wild in its woods and prairies; and now it has already drawn to its bosom a population of freemen larger than Athens crowded within her historic gates, when her sons, under Miltiades, won liberty for mankind on the field of Marathon; more than Sparta contained when she ruled Greece, and sent forth her devoted children, quickened by a mother's benediction, to return with their shields, or on them; more than Rome gathered on her seven hills, when, under her kings, she commenced that sovereign sway, which afterward embraced the whole earth; more than London held, when, on the fields of Crecy and Agincourt, the English banner was carried victoriously over the chivalrous hosts of France.

Against this territory, thus fortunate in position and population, a crime has been committed, which is without example in the records of the past. Not in plundered provinces or in the cruelties of sefish governors will you find its parallel; and yet there is an ancient instance, which may show at least the path of justice. In the terrible impeachment by which the great Roman orator has blasted through all time the name of Verres, amid charges of robbery and sacrilege, the enormity which most aroused the indignant voice of his accuser, and which still stands forth with strongest distinctness, arresting the sympathetic indignation of all who read the story, is, that away in Sicily he had scourged a citizen of Rome—that the cry, "I am a Roman citizen," had been interposed in vain against the lash of the tyrant governor. Other charges were that he had carried away productions of art, and that he had violated the

sacred shrines. It was in the presence of the Roman senate that this arraignment proceeded; in a temple of the forum; amid crowds—such as no orator had ever before drawn together—thronging the porticos and colonnades, even clinging to the housetops and neighboring slopes—and under the anxious gaze of witnesses summoned from the scene of crime. But an audience grander far—of higher dignity—of more various people, and of wider intelligence—the countless multitude of succeeding generations, in every land, where eloquence has been studied, or where the Roman name has been recognized—has listened to the accusation, and throbbed with condemnation of the criminal. Sir, speaking in an age of light, and a land of constitutional liberty, where the safeguards of elections are justly placed among the highest triumphs of civilization, I fearlessly assert that the wrongs of much-abused Sicily, thus memorable in history, were small by the side of the wrongs of Kansas, where the very shrines of popular institutions, more sacred than any heathen altar, have been desecrated; where the ballot-box, more precious than any work, in ivory or marble, from the cunning hand of art, has been plundered; and where the cry, "I am an American citizen," has been interposed in vain against outrage of every kind, even upon life itself. Are you against sacrilege? I present it for your execration. Are you against robbery? I hold it up to your scorn. Are you for the protection of American citizens? I show you how their dearest rights have been cloven down, while a tyrannical usurpation has sought to install itself on their very necks!

But the wickedness which I now begin to expose is immeasurably aggravated by the motive which prompted it. Not in any common lust for power did this uncommon tragedy have its origin. It is the rape of a virgin territory, compelling it to the hateful embrace of slavery; and it may be clearly traced to a depraved longing for a new slave state, the hideous offspring of such a crime, in the hope of adding to the power of slavery in the national government. Yes, sir, when the whole world, alike Christian and Turk, is rising up to condemn this wrong, and to make it a hissing to the nations, here in our Republic, force—aye, sir, FORCE—has been openly employed in compelling Kansas to this pollution, and all for the sake of political power. There is the simple fact, which you will in vain

attempt to deny, but which in itself presents an essential wickedness that makes other public crimes seem like public virtues.

But this enormity, vast beyond comparison, swells to dimensions of wickedness which the imagination toils in vain to grasp, when it is understood that for this purpose are hazarded the horrors of intestine feud not only in this distant territory, but everywhere throughout the country. Already the muster has begun. The strife is no longer local, but national. Even now, while I speak, portents hang on all the arches of the horizon threatening to darken the broad land, which already yawns with the mutterings of civil war. The fury of the propagandists of slavery, and the calm determination of their opponents, are now diffuse from the distant territory over widespread communities, and the whole country, in all its extent—marshaling hostile divisions, and foreshadowing a strife which, unless happily averted by the triumph of freedom, will become war—fratricidal, parricidal war—with an accumulated wickedness beyond the wickedness of any war in human annals, justly provoking the avenging judgment of Providence and the avenging pen of history, and constituting a strife, in the language of the ancient writer, more than foreign, more than social, more than civil; but something compounded of all these strifes, and in itself more than war; sed potius commune quoddam ex omnibus, et plus quam bellum.

. . . . . .

Such is the crime, and such is the criminal, which it is my duty in this debate to expose, and, by the blessing of God, this duty shall be done completely to the end.

But, before entering upon the argument, I must say something of a general character, particularly in response to what has fallen from senators who have raised themselves to eminence on this floor in championship of human wrongs. I mean the senator from South Carolina [Mr. Butler] and the senator from Illinois [Mr. Douglas] who, though unlike as Don Quixote and Sancho Panza, yet, like this couple, sally forth together in the same adventure. I regret much to miss the elder senator from his seat; but the cause, against which he has run full tilt, with such activity of animosity, demands that the opportunity of exposing him should not be lost; and it

is for the cause that I speak. The senator from South Carolina has read many books of chivalry, and believes himself a chivalrous knight, with sentiments of honor and courage. Of course he has chosen a mistress to whom he has made his vows, and who, though ugly to others, is always lovely to him; though polluted in the sight of the world, is chaste in his sight—I mean the harlot, Slavery. For her, his tongue is always profuse in words. Let her be impeached in character, or any proposition made to shut her out from the extension of her wantonness, and no extravagance of manner or hardihood of assertion is then too great for this senator. The frenzy of Don Quixote, in behalf of his wench, Dulcinea del Toboso, is all surpassed. The asserted rights of slavery, which shock equality of all kinds, are cloaked by a fantastic claim of equality. If the slave states cannot enjoy what, in mockery of the great fathers of the republic, he misnames equality under the Constitution—in other words, the full power in the national territories to compel fellow men to unpaid toil, to separate husband and wife, and to sell little children at the auction block—then, sir, the chivalric senator will conduct the State of South Carolina out of the Union! Heroic knight! Exalted senator! A second Moses come for a second exodus!

. . . . . .

As the senator from South Carolina is the Don Quixote, the senator from Illinois [Mr. Douglas] is the squire of slavery, its very Sancho Panza, ready to do all its humiliating offices. This senator, in his labored address, vindicating his labored report—piling one mass of elaborate error upon another mass—constrained himself, as you will remember, to unfamiliar decencies of speech. Of that address I have nothing to say at this moment, though before I sit down I shall show something of its fallacies. But I go back now to an earlier occasion, when, true to his native impulses, he threw into this discussion, "for a charm of powerful trouble," personalities most discreditable to this body. I will not stop to repel the imputations which he cast upon myself; but I mention them to remind you of the "sweltered venom sleeping not," which, with other poisoned ingredients, he cast into the caldron of this debate. Of other things I speak. Standing on this floor, the

senator issued his rescript, requiring submission to the usurped power of Kansas; and this was accompanied by a manner—all his own—such as befits the tyrannical threat. Very well. Let the senator try. I tell him now that he cannot enforce any such submission. The senator, with the slave power at his back, is strong; but he is not strong enough for this purpose. He is bold. He shrinks from nothing. Like Danton he may cry, "l'audace! l'audace! toujours l'audace!" but even his audacity cannot compass this work. The senator copies the British officer who, with boastful swagger, said that with the hilt of his sword he would cram the "stamps" down the throats of the American people, and he will meet a similar failure. He may convulse this country with a civil feud. Like the ancient madman, he may set fire to this temple of constitutional liberty, grander than the Ephesian dome; but he cannot enforce obedience to that tyrannical usurpation.

The senator dreams that he can subdue the North. He disclaims the open threat, but his conduct still implies it. How little that senator knows himself or the strength of the cause which he persecutes! He is but a mortal man; against him is an immortal principle. With finite power he wrestles with the infinite, and he must fall. Against him are stronger battalions than any marshaled by mortal arm—the inborn, ineradicable, invincible sentiments of the human heart; against him is nature in all her subtle forces; against him is God. Let him try to subdue these.

With regret, I come again upon the senator from South Carolina [Mr. Butler], who, omnipresent in this debate, overflowed with rage at the simple suggestion that Kansas had applied for admission as a state; and, with incoherent phrases, discharged the loose expectoration of his speech, now upon her representative, and then upon her people. There was no extravagance of the ancient parliamentary debate which he did not repeat; nor was there any possible deviation from truth which he did not make, with so much of passion, I am glad to add, as to save him from the suspicion of intentional aberration. But the senator touches nothing which he does not disfigure—with error, sometimes of principle, sometimes of fact. He shows an incapacity of accuracy, whether in stating the Constitution or in stating the law; whether in the details of

statistics or the diversions of scholarship. He cannot ope his mouth, but out there flies a blunder. Surely he ought to be familiar with the life of Franklin; and yet he referred to this household character, while acting as agent of our fathers in England, as above suspicion; and this was done that he might give point to a false contrast with the agent of Kansas—not knowing that, however they may differ in genius and fame, in this experience they are alike; that Franklin, when entrusted with the petition of Massachusetts Bay, was assaulted by a foul-mouthed speaker, where he could not be heard in defense, and denounced as a "thief," even as the agent of Kansas has been assaulted on this floor, and denounced as a "forger." And let not the vanity of the senator be inspired by the parallel with the British statesman of that day; for it is only in hostility to freedom that any parallel can be recognized.

But it is against the people of Kansas that the sensibilities of the senator are particularly aroused. Coming, as he announces, "from a state"—aye, sir, from South Carolina—he turns with lordly disgust from this newly formed community, which he will not recognize even as a "body politic." Pray, sir, by what title does he indulge in this egotism? Has he read the history of "the state" which he represents? He cannot surely have forgotten its shameful imbecility from slavery, confessed throughout the Revolution, followed by its more shameful assumptions for slavery since. He cannot have forgotten its wretched persistence in the slave trade as the very apple of its eye, and the condition of its participation in the Union. He cannot have forgotten its Constitution, which is republican only in name, confirming power in the hands of the few, and founding the qualifications of its legislators on "a settled freehold estate and ten negroes." And yet the senator, to whom that "state" has in part committed the guardianship of its good name, instead of moving, with backward-treading steps, to cover its nakedness, rushes forward in the very ecstasy of madness, to expose it by provoking a comparison with Kansas. South Carolina is old; Kansas is young. South Carolina counts by centuries, where Kansas counts by years. But a beneficent example may be born in a day; and I venture to say, that against the two centuries of the older "state" may already be set the two years of trial, evolving corresponding virtue, in the

younger community. In the one, is the long wail of slavery; in the other, the hymns of freedom. And if we glance at special achievements, it will be difficult to find anything in the history of South Carolina which presents so much of heroic spirit in a heroic cause as appears in that repulse of the Missouri invaders by the beleaguered town of Lawrence, where even the women gave their effective efforts to freedom. The matrons of Rome, who poured their jewels into the treasury for the public defense—the wives of Prussia, who, with delicate fingers, clothed their defenders against French invasion—the mothers of our own Revolution, who sent forth their sons, covered with prayers and blessings, to combat for human rights, did nothing of self-sacrifice truer than did these women on this occasion. Were the whole history of South Carolina blotted out of existence, from its very beginning down to the day of the last election of the senator to his present seat on this floor, civilization might lose—I do not say how little; but surely less than it has already gained by the example of Kansas, in its valiant struggle against oppression, and in the development of a new science of emigration. Already, in Lawrence alone, there are newspapers and schools, including a high school, and throughout this infant territory there is more mature scholarship far, in proportion to its inhabitants, than in all South Carolina. Ah, sir, I tell the senator that Kansas, welcomed as a free state, will be a "ministering angel" to the Republic, when South Carolina, in the cloak of darkness which she hugs, "lies howling."

The senator from Illinois [Mr. Douglas] naturally joins the senator from South Carolina in this warfare, and gives to it the superior intensity of his nature. He thinks that the national government has not completely proved its power, as it has never hanged a traitor; but, if the occasion requires, he hopes there will be no hesitation; and this threat is directed at Kansas, and even at the friends of Kansas throughout the country. Again occurs the parallel with the struggle of our fathers, and I borrow the language of Patrick Henry, when, to the cry from the senator, of "Treason! treason!" I reply, "If this be treason, make the most of it." Sir, it is easy to call names; but I beg to tell the senator that if the word "traitor" is in any way applicable to those who refuse submission to a tyrannical usurpation, whether in Kansas or elsewhere, then

must some new word, of deeper color, be invented, to designate those mad spirits who could endanger and degrade the Republic, while they betray all the cherished sentiments of the fathers and the spirit of the Constitution, in order to give new spread to slavery. Let the senator proceed. It will not be the first time in history that a scaffold erected for punishment has become a pedestal of honor. Out of death comes life, and the "traitor" whom he blindly executes will live immortal in the cause.

> "For humanity sweeps onward; where to-day the martyr stands,
> On the morrow crouches Judas, with the silver in his hands;
> While the hooting mob of yesterday in silent awe return,
> To glean up the scattered ashes into History's golden urn."

Among these hostile senators, there is yet another, with all the prejudices of the senator from South Carolina, but without his generous impulses, who, on account of his character before the country, and the rancor of his opposition, deserves to be named. I mean the senator from Virginia [Mr. Mason], who, as the author of the Fugitive Slave bill, has associated himself with a special act of inhumanity and tyranny. Of him I shall say little, for he has said little in this debate, though within that little was compressed the bitterness of a life absorbed in the support of slavery. He holds the commission of Virginia; but he does not represent that early Virginia, so dear to our hearts, which gave to us the pen of Jefferson, by which the equality of men was declared, and the sword of Washington, by which independence was secured; but he represents that other Virginia, from which Washington and Jefferson now avert their faces, where human beings are bred as cattle for the shambles, and where a dungeon rewards the pious matron who teaches little children to relieve their bondage by reading the Book of Life. It is proper that such a senator, representing such a state, should rail against free Kansas.

Senators such as these are the natural enemies of Kansas, and I introduce them with reluctance, simply that the country may understand the character of the hostility which must be overcome. Arrayed with them, of course, are all who unite, under any pretext or apology, in the propagandism of human slavery. To such, indeed, the time-honored safeguards of

popular rights can be a name only, and nothing more. What are trial by jury, habeas corpus, the ballot-box, the right of petition, the liberty of Kansas, your liberty, sir, or mine, to one who lends himself, not merely to the support at home, but to the propagandism abroad, of that preposterous wrong, which denies even the right of a man to himself! Such a cause can be maintained only by a practical subversion of all rights. It is, therefore, merely according to reason that its partisans should uphold the usurpation in Kansas.

To overthrow this usurpation is now the special, importunate duty of Congress, admitting of no hesitation or postponement. To this end it must lift itself from the cabals of candidates, the machinations of party, and the low level of vulgar strife. It must turn from that slave oligarchy which now controls the Republic, and refuse to be its tool. Let its power be stretched forth toward this distant territory, not to bind, but to unbind; not for the oppression of the weak, but for the subversion of the tyrannical; not for the prop and maintenance of a revolting usurpation, but for the confirmation of liberty.

"These are imperial arts and worthy thee!"

Let it now take its stand between the living and dead, and cause this plague to be stayed. All this it can do; and if the interests of slavery did not oppose, all this it would do at once, in reverent regard for justice, law and order, driving away all the alarms of war; nor would it dare to brave the shame and punishment of this great refusal. But the slave power dares anything; and it can be conquered only by the united masses of the people. From Congress to the people I appeal.

The contest, which, beginning in Kansas, has reached us, will soon be transferred from Congress to a broader stage, where every citizen will be not only spectator, but actor; and to their judgment I confidently appeal. To the people, now on the eve of exercising the electoral franchise, in choosing a Chief Magistrate of the Republic, I appeal, to vindicate the electoral franchise in Kansas. Let the ballot-box of the Union, with multitudinous might, protect the ballot-box in that territory. Let the voters everywhere, while rejoicing in their own rights, help to guard the equal rights of distant fellow citizens; that

the shrines of popular institutions, now desecrated, may be sanctified anew; that the ballot-box, now plundered, may be restored; and that the cry, "I am an American citizen," may not be sent forth in vain against outrage of every kind. In just regard for free labor in that territory, which it is sought to blast by unwelcome association with slave labor; in Christian sympathy with the slave, whom it is proposed to task and sell there; in stern condemnation of the crime which has been consummated on that beautiful soil; in rescue of fellow citizens now subjugated to a tyrannical usurpation; in dutiful respect for the early fathers, whose aspirations are now ignobly thwarted; in the name of the Constitution, which has been outraged—of the laws trampled down—of justice banished—of humanity degraded—of peace destroyed—of freedom crushed to earth; and in the name of the Heavenly Father, whose service is perfect freedom, I make this last appeal.

WILLIAM HENRY SEWARD

THE IRREPRESSIBLE CONFLICT

[William Henry Seward, statesman and orator, was born in Florida, N. Y., May 16, 1801. Entering Union College at the age of fifteen, he left at the end of the third year and taught school in the South. He returned to take his degree in 1820, and then studied law for two years, and was admitted to the bar at Utica. Upon entering politics he allied himself with the Democratic party; but with the election of Jackson as President he severed his connection with that party, and in 1830 went to the State Senate as a representative of the Anti-Masons. He held his seat by repeated elections for four years. In 1834 he failed of election as Whig candidate for the governorship of New York; but four years later took his place in the gubernatorial chair. In 1849 he was elected to the United States Senate, where he sat for twelve years. At the national republican convention held in Chicago in 1860, Mr. Seward's name led on the first two ballots for the presidency. The nomination and election going to Abraham Lincoln, Mr. Seward became the secretary of state and retained that office for eight years, the exacting period of the Civil War and Reconstruction. On the night of the assassination of Lincoln an unsuccessful attempt was made upon Seward's life also. In 1869 Mr. Seward retired from public affairs, visited the West and Mexico, and in 1870 started on a tour around the world. He returned to his home at Auburn, N. Y., in October, 1871, and began the composition of his autobiography, which, however, was left unfinished at the time of his death, October 10, 1872. The ensuing speech was delivered at Rochester, N. Y., 1858, and conveyed a warning of the danger in the situation between the North and South.]

FELLOW CITIZENS:—The unmistakable outbreaks of zeal which occur all around me show that you are earnest men—and such a man am I. Let us, therefore, at least for the time, pass by all secondary and collateral questions, whether of a personal or of a general nature, and consider the main subject of the present canvass. The Democratic party, to speak more accurately, the party which wears that attractive name, is in possession of the Federal Government. The Republicans propose to dislodge that party and dismiss it from its high trust.

The main subject then, is whether the Democratic party deserves to retain the confidence of the American people. In attempting to prove it unworthy, I think that I am not actuated by prejudices against that party, or by prepossessions in favor of its adversary; for I have learned, by some experience, that virtue and patriotism, vice and selfishness, are found in all parties, and that they differ less in their motives than in the policies they pursue.

Our country is a theater, which exhibits in full operation two radically different political systems, the one resting on the basis of servile or slave labor, the other on the basis of voluntary labor of freemen.

The laborers who are enslaved are all negroes, or persons more or less purely of African derivation. But this is only accidental. The principle of the system is, that labor in every society, by whomsoever performed, is necessarily unintellectual, groveling, and base; and that the laborer, equally for his own good and for the welfare of the state, ought to be enslaved. The white laboring man, whether native or foreigner, is not enslaved, only because he cannot, as yet, be reduced to bondage.

You need not be told now that the slave system is the older of the two, and that once it was universal.

The emancipation of our own ancestors, Caucasians and Europeans as they were, hardly dates beyond a period of five hundred years. The great melioration of human society which modern times exhibit is mainly due to the incomplete substitution of the system of voluntary labor for the old one of servile labor, which has already taken place. This African slave system is one which, in its origin and in its growth, has been altogether foreign from the habits of the races which colonized these States, and established civilization here. It was introduced on this new continent as an engine of conquest, and for the establishment of monarchical power, by the Portuguese and the Spaniards, and was rapidly extended by them all over South America, Central America, Louisiana, and Mexico. Its legitimate fruits are seen in the poverty, imbecility, and anarchy which now pervade all Portuguese and Spanish America. The free labor system is of German extraction, and it was established in our country by emigrants from Sweden, Holland, Germany, Great Britain, and Ireland.

We justly ascribe to its influences the strength, wealth, greatness, intelligence, and freedom which the whole American people now enjoy. One of the chief elements of the value of human life is freedom in the pursuit of happiness. The slave system is not only intolerant, unjust, and inhuman toward the laborer, whom, only because he is a laborer, it loads down with chains and converts into merchandise, but is scarcely less severe upon the freeman, to whom, only because he is a laborer from necessity, it denies facilities for employment, and whom it expels from the community because it cannot enslave and convert him into merchandise also. It is necessarily improvident and ruinous, because, as a general truth, communities prosper and flourish, or droop and decline, in just the degree that they practice or neglect to practice the primary duties of justice and humanity. The free-labor system conforms to the divine law of equality, which is written in the hearts and consciences of men, and therefore is always and everywhere beneficent.

. . . . . .

Hitherto, the two systems have existed in different states, but side by side with the American Union. This has happened because the Union is a confederation of states. But in another aspect the United States constitute only one nation. Increase of population, which is filling the states out to their very borders, together with a new and extended network of railroads and other avenues, and an internal commerce which daily becomes more intimate, is rapidly bringing the states into a higher and more perfect social unity or consolidation. Thus, these antagonistic systems are continually coming into closer contact, and collision results.

Shall I tell you what this collision means? They who think that it is accidental, unnecessary, the work of interested or fanatical agitators, and therefore ephemeral, mistake the case altogether. It is an irrepressible conflict between opposing and enduring forces, and it means that the United States must and will, sooner or later, become either entirely a slaveholding nation, or entirely a free-labor nation. Either the cotton and rice fields of South Carolina and the sugar plantations of Louisiana will ultimately be tilled by free labor, and Charles-

ton and New Orleans become marts for legitimate merchandise alone, or else the rye fields and wheat fields of Massachusetts and New York must again be surrendered by their farmers to slave culture and to the production of slaves, and Boston and New York become once more markets for trade in the bodies and souls of men. It is the failure to apprehend this great truth that induces so many unsuccessful attempts at final compromise between the slave and free states, and it is the existence of this great fact that renders all such pretended compromises, when made, vain and ephemeral. Startling as this saying may appear to you, fellow citizens, it is by no means an original or even a modern one. Our forefathers knew it to be true, and unanimously acted upon it when they framed the Constitution of the United States. They regarded the existence of the servile system in so many of the states with sorrow and shame, which they openly confessed, and they looked upon the collision between them, which was then just revealing itself, and which we are now accustomed to deplore, with favor and hope. They knew that either the one or the other system must exclusively prevail.

Unlike too many of those who in modern times invoke their authority, they had a choice between the two. They preferred the system of free labor, and they determined to organize the government and so to direct its activity that that system should surely and certainly prevail. For this purpose, and no other, they based the whole structure of government broadly on the principle that all men are created equal, and therefore free—little dreaming that, within the short period of one hundred years, their descendants would bear to be told by any orator, however popular, that the utterance of that principle was merely a rhetorical rhapsody; or by any judge, however venerated, that it was attended by mental reservations which rendered it hypocritical and false. By the Ordinance of 1787 they dedicated all of the national domain not yet polluted by slavery to free labor immediately, thenceforth, and forever; while by the new Constitution and laws they invited foreign free labor from all lands under the sun, and interdicted the importation of African slave labor, at all times, in all places, and under all circumstances whatsoever. It is true that they necessarily and wisely modified this policy of freedom by leaving it to

the several states, affected as they were by differing circumstances, to abolish slavery in their own way and at their own pleasure, instead of confiding that duty to Congress, and that they secured to the slave states, while yet retaining the system of slavery, a three-fifths representation of slaves in the Federal Government, until they should find themselves able to relinquish it with safety. But the very nature of these modifications fortifies my position that the fathers knew that the two systems could not endure within the Union, and expected that within a short period slavery would disappear forever. Moreover, in order that these modifications might not altogether defeat their grand design of a republic maintaining universal equality, they provided that two-thirds of the states might amend the Constitution.

. . . . . .

It is not to be denied, however, that thus far the course of that contest has not been according to their humane anticipations and wishes. In the field of federal politics, slavery, deriving unlooked-for advantages from commercial changes, and energies unforeseen from the facilities of combination between members of the slaveholding class and between that class and other property classes, early rallied, and has at length made a stand, not merely to retain its original defensive position, but to extend its sway throughout the whole Union. It is certain that the slaveholding class of American citizens indulge this high ambition, and that they derive encouragement for it from the rapid and effective political successes which they have already obtained. The plan of operation is this: By continued appliances of patronage and threats of disunion, they will keep a majority favorable to these designs in the Senate, where each state has an equal representation. Through that majority they will defeat, as they best can, the admission of free states, and secure the admission of slave states. Under the protection of the judiciary, they will, on the principle of the Dred Scott case, carry slavery into all the territories of the United States now existing, and hereafter to be organized. By the action of the President and the Senate, using the treaty-making power, they will annex foreign slaveholding states. In a favorable conjuncture they will induce Congress to repeal the act of

1808, which prohibits the foreign slave-trade, and so they will import from Africa, at the cost of only twenty dollars a head, slaves enough to fill up the interior of the continent. Thus relatively increasing the number of slave states, they will allow no amendment to the Constitution prejudicial to their interests; and so, having permanently established their power, they expect the federal judiciary to nullify all state laws which shall interfere with internal or foreign commerce in slaves. When the free states shall be sufficiently demoralized to tolerate these designs, they reasonably conclude that slavery will be accepted by those states themselves. I shall not stop to show how speedy or how complete would be the ruin which the accomplishment of these slaveholding schemes would bring upon the country. For one, I should not remain in the country to test the sad experiment. Having spent my manhood, though not my whole life, in a free state, no aristocracy of any kind, much less an aristocracy of slaveholders, shall ever make the laws of the land in which I shall be content to live. Having seen the society around me universally engaged in agriculture, manufactures, and trade, which were innocent and beneficent, I shall never be a denizen of a state where men and women are reared as cattle, and bought and sold as merchandise. When that evil day shall come, and all further effort at resistance shall be impossible, then, if there shall be no better hope for redemption than I can now foresee, I shall say with Franklin, while looking abroad over the whole earth for a new and congenial home, "Where liberty dwells, there is my country."

You will tell me that these fears are extravagant and chimerical. I answer, they are so; but they are so only because the designs of the slaveholders must and can be defeated. But it is only the possibility of defeat that renders them so. They cannot be defeated by inactivity. There is no escape from them, compatible with nonresistance. How, then, and in what way, shall the necessary resistance be made? There is only one way. The Democratic party must be permanently dislodged from the government. The reason is, that the Democratic party is inextricably committed to the designs of the slaveholders, which I have described. Let me be well understood. I do not charge that the Democratic candidates for public office now before the people are pledged to, much less

that the Democratic masses who support them really adopt, those atrocious and dangerous designs. Candidates may, and generally do, mean to act justly, wisely, and patriotically, when they shall be elected; but they become the ministers and servants, not the dictators, of the power which elects them. The policy which a party shall pursue at a future period is only gradually developed, depending on the occurrence of events never fully foreknown. The motives of men, whether acting as electors, or in any other capacity, are generally pure. Nevertheless, it is not more true that "Hell is paved with good intentions" than it is that earth is covered with wrecks resulting from innocent and amiable motives.

The very constitution of the Democratic party commits it to execute all the designs of the slaveholders, whatever they may be. It is not a party of the whole Union, of all the free states, and of all the slave states; nor yet is it a party of the free states in the North and in the Northwest; but it is a sectional and local party, having practically its seat within the slave states, and counting its constituency chiefly and almost exclusively there. Of all its representatives in Congress and in the Electoral College, two-thirds uniformly come from these states. Its great element of strength lies in the vote of the slaveholders, augmented by the representation of three-fifths of the slaves. Deprive the Democratic party of this strength, and it would be a helpless and hopeless minority, incapable of continued organization. The Democratic party, being thus local and sectional, acquires new strength from the admission of every new slave state, and loses relatively by the admission of every new free state in the Union.

. . . . . .

Such is the Democratic party. It has no policy, state or federal, for finance, or trade, or manufacture, or commerce, or education, or internal improvements, or for the protection or even the security of civil or religious liberty. It is positive and uncompromising in the interest of slavery—negative, compromising, and vacillating, in regard to everything else. It boasts its love of equality and wastes its strength, and even its life, in fortifying the only aristocracy known in the land. It professes fraternity, and so often as slavery requires, allies itself with proscription. It magnifies itself for conquests in

foreign lands, but it sends the national eagle forth always with chains, and not the olive branch, in his fangs.

This dark record shows you, fellow citizens, what I was unwilling to announce at an earlier stage of this argument, that of the whole nefarious schedule of slaveholding designs which I have submitted to you, the Democratic party has left only one yet to be consummated—the abrogation of the law which forbids the African slave trade.

. . . . . .

Will any member of the Democratic party now here claim that the authorities chosen by the suffrages of the party transcended their partisan platforms, and so misrepresented the party in the various transactions I have recited? Then I ask him to name one Democratic statesman or legislator, from Van Buren to Walker, who either timidly or cautiously like them, boldly or defiantly like Douglas, ever refused to execute a behest of the slaveholders, and was not therefor, and for no other cause, immediately denounced, and deposed from his trust, and repudiated by the Democratic party for that contumacy.

I think, fellow citizens, that I have shown you that it is high time for friends of freedom to rush to the rescue of the Constitution, and that their very first duty is to dismiss the Democratic party from the administration of the Government.

Why shall it not be done? All agree that it ought to be done. What, then, shall prevent its being done? Nothing but timidity or division of the opponents of the Democratic party.

Some of these opponents start one objection, and some another. Let us notice these objections briefly. One class say that they cannot trust the Republican party; that it has not avowed its hostility to slavery boldly enough, or its affection for freedom earnestly enough.

. . . . . .

Others will not venture an effort, because they feel that the Union would not endure the change. Will such objecters tell me how long a constitution can bear a strain directly along the fibers of which it is composed? This is a Constitution of freedom. It is being converted into a Constitution of slavery. It is a republican Constitution. It is being made an aristo-

cratic one. Others wish to wait until some collateral questions concerning temperance, or the exercise of the elective franchise, are properly settled. Let me ask all such persons whether time enough has not been wasted on these points already, without gaining any other than this single advantage, namely, the discovery that only one thing can be effectually done at one time, and that the one thing which must and will be done at any one time is just that thing which is most urgent, and will no longer admit of postponement or delay. Finally, we are told by faint-hearted men that they despond; the Democratic party, they say, is unconquerable, and the dominion of slavery is consequently inevitable. I reply to them, that the complete and universal dominion of slavery would be intolerable enough when it should have come after the last possible effort to escape should have been made. There would, in that case, be left to us the consoling reflection of fidelity to duty.

But I reply, further, that I know—few, I think, know better than I—the resources and energies of the Democratic party, which is identical with the slave power. I do ample justice to its traditional popularity. I know further—few, I think, know better than I—the difficulties and disadvantages of organizing a new political force like the Republican party, and the obstacles it must encounter in laboring without prestige and without patronage. But, notwithstanding all this, I know that the Democratic party must go down, and that the Republican party must rise into its place. The Democratic party derived its strength, originally, from its adoption of the principle of equal and exact justice to all men. So long as it practiced this principle faithfully, it was invulnerable. It became vulnerable when it renounced the principle, and since that time it has maintained itself, not by virtue of its own strength, or even of its traditional merits, but because there as yet had appeared in the political field no other party that had the conscience and the courage to take up, and avow, and practice the life-inspiring principles which the Democratic party had surrendered. At last, the Republican party has appeared. It avows now, as the Republican party of 1800 did, in one word, its faith and its works: "Equal and exact justice to all men." Even when it first entered the field, only half organized, it struck a blow which only just failed to secure complete and

triumphant victory. In this, its second campaign, it has already won advantages which render that triumph now both easy and certain.

The secret of its assured success lies in that very characteristic which, in the mouth of scoffers, constitutes its great and lasting imbecility and reproach. It lies in the fact that it is a party of one idea; but that idea is a noble one—an idea that fills and expands all generous souls; the idea of equality—the equality of all men before human tribunals and human laws, as they are all equal before the Divine tribunal and Divine laws.

I know, and you know, that a revolution has begun. I know, and all the world knows, that revolutions never go backward. Twenty senators and a hundred representatives proclaim boldly in Congress to-day sentiments and opinions and principles of freedom which hardly so many men, even in this free state, dared to utter in their own homes twenty years ago. While the Government of the United States, under the conduct of the Democratic party, has been all that time surrendering one plain and castle after another to slavery, the people of the United States have been no less steadily and perseveringly gathering together the forces with which to recover back again all the fields and all the castles which have been lost, and to confound and overthrow, by one decisive blow, the betrayers of the Constitution and freedom forever.

STEPHEN ARNOLD DOUGLAS

REPLY TO LINCOLN

[Stephen Arnold Douglas was born in Brandon, Vt., in 1813. Ultimately he settled in Winchester, Ill., taught school, and studied law. In 1834 he was admitted to the bar of the Supreme Court, and his appointment to the office of attorney-general followed soon. In 1836 he entered the Illinois legislature; in 1840 he was appointed secretary of state, and the following year, though only twenty-seven, was elected a judge of the Supreme Court of Illinois. This office he resigned in 1843 to enter Congress. He remained in the lower house until 1847, when he was transferred to the Senate, and was twice reëlected. On three successive occasions, in 1852, 1856, and 1860, Mr. Douglas was nominated for the presidency by the Democratic party. The campaign of 1860 was decided in favor of Abraham Lincoln. When the threatened secession of the southern states became a certainty, Mr. Douglas proved his loyalty to the Constitution; but he did not live to witness the struggle that followed, as he died in 1860. The ensuing speech was delivered at Freeport, Ill., in 1858, and was a reply to a speech made by Lincoln advocating the abolition of slavery.]

I AM glad that at last I have brought Mr. Lincoln to the conclusion that he had better define his position on certain political questions to which I called his attention at Ottawa. He there showed no disposition, no inclination, to answer them. I did not present idle questions for him to answer merely for my gratification. I laid the foundation for those interrogatories by showing that they constituted the platform of the party whose nominee he is for the Senate. I did not presume that I had the right to catechize him as I saw proper, unless I showed that his party, or a majority of it, stood upon the platform and were in favor of the propositions upon which my questions were based. I desired simply to know, inasmuch as he had been nominated as the first, last, and only choice of his party, whether he concurred in the platform which that party had adopted for its government. In a few moments I will proceed to review the answers which he has

given to these interrogatories; but in order to relieve his anxiety I will first respond to these which he has presented to me. Mark you, he has not presented interrogatories which have ever received the sanction of the party with which I am acting, and hence he has no other foundation for them than his own curiosity.

First, he desires to know if the people of Kansas shall form a constitution by means entirely proper and unobjectionable, and ask admission into the Union as a state, before they have the requisite population for a member of Congress, whether I will vote for that admission. Well, now, I regret exceedingly that he did not answer that interrogatory himself before he put it to me, in order that we might understand and not be left to infer on which side he is. Mr. Trumbull, during the last session of Congress, voted from the beginning to the end against the admission of Oregon, although a free state, because she had not the requisite population for a member of Congress. Mr. Trumbull would not consent, under any circumstances, to let a state, free or slave, come into the Union until it had the requisite population. As Mr. Trumbull is in the field fighting for Mr. Lincoln, I would like to have Mr. Lincoln answer his own question, and tell me whether he is fighting Trumbull on that issue or not. But I will answer his question. In reference to Kansas, it is my opinion that as she has population enough to constitute a slave state, she has people enough for a free state. I will not make Kansas an exceptional case to the other states of the Union. I hold it to be a sound rule of universal application to require a territory to contain the requisite population for a member of Congress before it is admitted as a state into the Union. I made that proposition in the Senate in 1856, and I renewed it during the last session in a bill providing that no territory of the United States should form a constitution and apply for admission until it had the requisite population. On another occasion I proposed that neither Kansas nor any other territory should be admitted until it had the requisite population. Congress did not adopt any of my propositions containing this general rule, but did make an exception of Kansas. I will stand by that exception. Either Kansas must come in as a free state, with whatever population she may have, or the

rule must be applied to all the other territories alike. I therefore answer at once, that if having been decided that Kansas has people enough for a slave state, I hold that she has enough for a free state. I hope Mr. Lincoln is satisfied with my answer; and now I would like to get his answer to his own interrogatory—whether or not he will vote to admit Kansas before she has the requisite population. I want to know whether he will vote to admit Oregon before that territory has the requisite population. Mr. Trumbull will not, and the same reason that commits Mr. Trumbull against the admission of Oregon commits him against Kansas, even if she should apply for admission as a free state. If there is any sincerity, any truth, in the argument of Mr. Trumbull in the Senate against the admission of Oregon, because she had not 93,420 people, although her population was larger than that of Kansas, he stands pledged against the admission of both Oregon and Kansas, until they have 93,420 inhabitants. I would like Mr. Lincoln to answer this question. I would like him to take his own medicine. If he differ with Mr. Trumbull, let him answer his argument against the admission of Oregon, instead of poking questions at me.

The next question propounded to me by Mr. Lincoln is: Can the people of the territory in any lawful way, against the wishes of any citizen of the United States, exclude slavery from their limits prior to the formation of a state constitution? I answer emphatically, as Mr. Lincoln has heard me answer a hundred times from every stump in Illinois, that in my opinion the people of a territory can, by lawful means, exclude slavery from their limits prior to the formation of a state constitution. Mr. Lincoln knew that I had answered that question over and over again. He heard me argue the Nebraska Bill on that principle all over the state in 1854, in 1855, and in 1856, and he has no excuse for pretending to be in doubt as to my position on that question. It matters not what way the Supreme Court may hereafter decide as to the abstract question whether slavery may or may not go into a territory under the constitution; the people have the lawful means to introduce it or exclude it as they please, for the reason that slavery cannot exist a day or an hour anywhere, unless it is supported by local police regulations. Those police

regulations can only be established by the local legislature; and if the people are opposed to slavery, they will elect representatives to that body who will by unfriendly legislation effectually prevent the introduction of it into their midst. If, on the contrary, they are for it, their legislation will favor its extension. Hence, no matter what the decision of the Supreme Court may be on that abstract question, still the right of the people to make a slave territory or a free territory is perfect and complete under the Nebraska Bill. I hope Mr. Lincoln deems my answer satisfactory on that point.

In this connection I will notice the charge which he has introduced in relation to Mr. Chase's amendment. I thought that I had chased that amendment out of Mr. Lincoln's brain at Ottawa, but it seems that still haunts his imagination, and he is not yet satisfied. I had supposed that he would be ashamed to press that question further. He is a lawyer, and has been a member of Congress, and has occupied his time and amused you by telling you about parliamentary proceeding. He ought to have known better than to try to palm off his miserable impositions upon this intelligent audience. The Nebraska Bill provided that the legislative power and authority of the said territory should extend to all rightful subjects of legislation, consistent with the organic act and the Constitution of the United States. It did not make any exception as to slavery, but gave all the power that it was possible for Congress to give without violating the constitution to the territorial legislature, with no exception or limitation on the subject of slavery at all. The language of that bill which I have quoted gave the full power and full authority over the subject of slavery, affirmatively and negatively, to introduce it or exclude it, so far as the Constitution of the United States would permit. What more could Mr. Chase give by his amendment? Nothing. He offered his amendment for the identical purpose for which Mr. Lincoln is using it, to enable demagogues in the country to try and deceive the people.

His amendment was to this effect. It provided that the Legislature should have the power to exclude slavery; and General Cass suggested: "Why not give the power to introduce as well as exclude?" The answer was: "They have the power already in the bill to do both." Chase was afraid

his amendment would be adopted if he put the alternative proposition, and so make it fair both ways, but would not yield. He offered it for the purpose of having it rejected. He offered it, as he has himself avowed over and over again simply to make capital out of it for the stump. He expected that it would be capital for small politicians in the country, and they would make an effort to deceive the people with it; and he was not mistaken, for Lincoln is carrying out the plan admirably. Lincoln knows that the Nebraska Bill, without Chase's amendment, gave all the power which the Constitution would permit. Could Congress confer any more? Could Congress go beyond the Constitution of the country? We gave all a full grant with no exception in regard to slavery one way or the other. We left that question, as we have left all others, to be decided by the people themselves, just as they pleased. I will not occupy my time on this question. I have argued it before all over Illinois. I have argued it in this beautiful city of Freeport. I have argued it in the North, the South, the East, and the West, avowing the same sentiments and the same principles. I have not been afraid to avow my sentiments up here for fear I would be trotted down into Egypt.

The third question which Mr. Lincoln presented is: "If the Supreme Court of the United States shall decide that a state of this Union cannot exclude slavery from its own limits, will I submit to it?" I am amazed that Mr. Lincoln should ask such a question. "A schoolboy knows better." Yes, a schoolboy does know better. Mr. Lincoln's object is to cast an imputation upon the Supreme Court. He knows that there never was but one man in America, claiming any degree of intelligence or decency, who ever for a moment pretended such a thing. It is true that the "Washington Union," in an article published on the seventeenth of last December, did put forth that doctrine, and I denounced the article on the floor of the Senate in a speech which Mr. Lincoln now pretends was against the President. "The Union" had claimed that slavery had a right to go into the free states, and that any provisions in the Constitution or laws of the free states to the contrary were null and void. I denounced it in the Senate, as I said before, and I was the first man who did. Lincoln's friends, Trumbull and Seward and Hale and Wilson and the

whole Black Republican side of the Senate, were silent. They left it to me to denounce it. And what was the reply made to me on that occasion? Mr. Toombs, of Georgia, got up and undertook to lecture me on the ground that I ought not to have deemed the article worthy of notice, and ought not to have replied to it; that there was not one man, woman, or child south of the Potomac, in any slave state, who did not repudiate any such pretension. Mr. Lincoln knows that that reply was made on the spot, and yet now he asks this question. He might as well ask me: "Suppose Mr. Lincoln should steal a horse, would you sanction it?" and it would be as genteel in me to ask him, in the event he stole a horse, what ought to be done with him. He casts an imputation upon the Supreme Court of the United States by supposing that they would violate the Constitution of the United States. I tell him that such a thing is not possible. It would be an act of moral treason that no man on the bench could ever descend to. Mr. Lincoln himself would never in his partisan feelings so far forget what was right as to be guilty of such an act.

The fourth question of Mr. Lincoln is: "Are you in favor of acquiring additional territory, in disregard as to how such acquisition may affect the Union on the slavery question?" This question is very ingeniously and cunningly put.

The Black Republican creed lays it down expressly, that under no circumstances shall we acquire any more territory unless slavery is first prohibited in the country. I ask Mr. Lincoln whether he is in favor of that proposition. Are you [addressing Mr. Lincoln] opposed to the acquisition of any more territory, under any circumstances, unless slavery is prohibited in it? That he does not like to answer. When I ask him whether he stands up to that article in the platform of his party he turns, Yankee fashion, and, without answering it, asks me whether I am in favor of acquiring territory without regard to how it may affect the Union on the slavery question. I answer that whenever it becomes necessary, in our growth and progress, to acquire more territory, that I am in favor of it, without reference to the question of slavery; and when we have acquired it, I will leave the people free to do as they please, either to make it slave or free territory, as they prefer. It is idle to tell me or you that we

have territory enough. Our fathers supposed that we had enough when our territory extended to the Mississippi River, but a few years' growth and expansion satisfied them that we needed more, and the Louisiana territory, from the west branch of the Mississippi to the British possessions, was acquired. Then we acquired Oregon, then California and New Mexico. We have enough now for the present, but this is a young and a growing nation. It swarms as often as a hive of bees; and as new swarms are turned out each year, there must be hives in which they can gather and make their honey. In less than fifteen years, if the same progress that has distinguished this country for the last fifteen years continues, every foot of vacant land between this and the Pacific Ocean owned by the United States will be occupied. Will you not continue to increase at the end of fifteen years as well as now? I tell you, increase and multiply and expand is the law of this nation's existence. You cannot limit this great Republic by mere boundary lines, saying: "Thus far shalt thou go, and no further." Any one of you gentlemen might as well say to a son twelve years old that he is big enough, and must not grow any larger, and in order to prevent his growth put a hoop around him to keep him to his present size. What would be the result? Either the hoop must burst and be rent asunder, or the child must die. So it would be with this great nation. With our natural increase, growing with a rapidity unknown in any other part of the globe, with the tide of emigration that is fleeing from despotism in the Old World to seek refuge in our own, there is a constant torrent pouring into this country that requires more land, more territory upon which to settle; and just as fast as our interests and our destiny require additional territory in the North, in the South, or on the islands of the ocean, I am for it, and when we acquire it, will leave the people, according to the Nebraska Bill, free to do as they please on the subject of slavery and every other question.

I trust now that Mr. Lincoln will deem himself answered on his four points. He racked his brain so much in devising these four questions that he exhausted himself, and had not strength enough to invent the others. As soon as he is able to hold a council with his advisers, Lovejoy, Farnsworth,

and Fred Douglass, he will frame and propound others. ["Good, good!"] You Black Republicans who say "Good," I have no doubt think that they are all good men. I have reason to recollect that some people in this country think that Fred Douglass is a very good man. The last time I came here to make a speech, while talking from the stand to you, people of Freeport, as I am doing to-day, I saw a carriage, and a magnificent one it was, drive up and take a position on the outside of the crowd; a beautiful young lady was sitting on the box-seat, whilst Fred Douglass and her mother reclined inside, and the owner of the carriage acted as driver. I saw this in your own town. ["What of it?"] All I have to say of it is this, that if you Black Republicans think that the negro ought to be on a social equality with your wives and daughters, and ride in a carriage with your wife, whilst you drive the team, you have a perfect right to do so. I am told that one of Fred Douglass's kinsmen, another rich black negro, is now traveling in this part of the state making speeches for his friend Lincoln as the champion of black men. ["What have you to say against it?"] All I have to say on that subject is, that those of you who believe that the negro is your equal and ought to be on an equality with you socially, politically, and legally have a right to entertain these opinions, and, of course, will vote for Mr. Lincoln.

WILLIAM LLOYD GARRISON

ON THE DEATH OF JOHN BROWN

[William Lloyd Garrison was born in Newburyport, Mass., in 1805. He began life by editing the Newburyport Free Press, in which appeared the earliest poems of John G. Whittier. He next engaged in newspaper ventures at Boston, and later at Bennington, Vt., until he finally joined Benjamin Lundy in the publication of an anti-slavery journal called *Genius of Universal Emancipation.* Starting as a public advocate, he was imprisoned for denouncing the domestic slave trade in Baltimore; but upon his release he resumed the work of agitation both by popular lectures and by means of *The Liberator* a journal he established in Boston in 1831. In 1834 the American Anti-Slavery Society was formed in Philadelphia and adopted the principles which Garrison formulated. In 1844 the non-political wing of the anti-slavery party, headed by Mr. Garrison, went so far as to repudiate the Constitution, because under it the system of slavery found sanction. During the long anti-slavery struggle he made two visits to England, where he was enthusiastically received by the abolitionists of that country. After his death, which occurred in New York city in 1879, a bronze statue was erected to his memory by the city of Boston. The speech given here was made in Boston, 1859, two months after John Brown was hanged near Harper's Ferry for inciting negroes to revolt against slavery.]

God forbid that we should any longer continue the accomplices of thieves and robbers, of men-stealers and women-whippers! We must join together in the name of freedom. As for the Union—where is it and what is it? In one half of it no man can exercise freedom of speech or the press—no man can utter the words of Washington, of Jefferson, of Patrick Henry—except at the peril of his life; and northern men are everywhere hunted and driven from the South, if they are supposed to cherish the sentiment of freedom in their bosoms. We are living under an awful despotism—that of a brutal slave oligarchy. And they threaten to leave us, if we do not continue to do their evil work, as we have hitherto done it, and go down in the dust before them! Would to

heaven they would go! It would only be the paupers clearing out from the town, would it not? But, no, they do not mean to go; they mean to cling to you and they mean to subdue you. But will you be subdued? I tell you our work is the dissolution of this slavery-cursed Union, if we would have a fragment of our liberties left to us! Surely between freemen, who believe in exact justice and impartial liberty, and slaveholders, who are for cleaning down all human rights at a blow, it is not possible there should be any Union whatever. "How can two walk together except they be agreed?" The slaveholder with his hands dripping in blood—will I make a compact with him? The man who plunders cradles—will I say to him, "Brother, let us walk together in unity?" The man who, to gratify his lust or his anger, scourges woman with the lash till the soil is red with her blood—will I say to him: "Give me your hand; let us form a glorious Union?" No, never—never! There can be no union between us. "What concord hath Christ with Belial?" What union has freedom with slavery? Let us tell the inexorable and remorseless tyrants of the South that their conditions hitherto imposed upon us, whereby we are morally responsible for the existence of slavery, are horribly inhuman and wicked, and we cannot carry them out for the sake of their evil company.

By the dissolution of the Union we shall give the finishing blow to the slave system; and then God will make it possible for us to form a true, vital, enduring, all-embracing Union, from the Atlantic to the Pacific—one God to be worshiped, one Savior to be revered, one policy to be carried out—freedom everywhere to all the people, without regard to complexion or race—and the blessing of God resting upon us all! I want to see that glorious day! Now the South is full of tribulation and terror and despair, going down to irretrievable bankruptcy, and fearing each bush an officer! Would to God it might all pass away like a hideous dream! And how easily it might be! What is it that God requires of the South, to remove every root of bitterness, to allay every fear, to fill her borders with prosperity? But one simple act of justice, without violence and convulsion, without danger and hazard. It is this: "Undo the heavy burdens, break every yoke, and let the oppressed go free!" Then shall thy light

break forth as the morning, and thy darkness shall be as the noonday. Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say: "Here I am." "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

How simple and how glorious! It is the complete solution of all the difficulties in the case. Oh, that the South may be wise before it is too late, and give heed to the word of the Lord! But whether she will hear or forbear, let us renew our pledges to the cause of bleeding humanity, and spare no effort to make this truly the land of the free and the refuge of the oppressed!

"Onward, then, ye fearless band,
Heart to heart, and hand to hand;
Yours shall be the Christian stand,
Or the martyr's grave."

WENDELL PHILLIPS

JOHN BROWN AND THE SPIRIT OF FIFTY-NINE

[Wendell Phillips, philanthropist and orator, was born in Boston in 1811. He graduated from Harvard in 1831, studied law and was admitted to the bar in 1834. As early as 1835 he allied himself with the abolition cause. In 1839 he threw up his law practice because he could not conscientiously swear allegiance to the Federal constitution. Believing it an unrighteous compact between freedom and slavery, he refused to recognize its authority and really advocated disunion up to the time of the Civil War, when with the Garrison wing of the anti-slavery party he favored sustaining the government, foreseeing that the end of the conflict would be the freeing of the slaves. In 1863 he began to advocate arming, educating, and enfranchising the freedmen, and in 1865 became president of the Anti-slavery Society, which continued its existence until the passing of the Fifteenth Amendment in 1870. The rest of his life, which ended in 1884, was devoted to lecturing and public pleading. He was without a rival in vigorous elegance of oratory. The speech that follows, of which the opening is here given, was made in Boston, 1859, soon after the execution of John Brown, near Harper's Ferry.]

I BELIEVE in moral suasion. I believe the age of bullets is over. I believe the age of ideas is come. I think that is the preaching of our country. The old Hindoo dreamed, you know, that he saw the human race led out to its varied fortune. First, he saw men bitted and curbed, and the reins went back to an iron hand. But his dream changed on and on, until at last he saw men led by reins that came from the brain, and went back into an unseen hand. It was the type of governments; the first a government of despotism, palpable iron; and the last our government—a government of brains, a government of ideas. I believe in it—in public opinion.

Yet, let me say, in passing, that I think you can make a better use of iron than forging it into chains. If you must

have the metal, put it into Sharpe's rifles. It is a great deal better used that way than in fetters—a great deal better used than in a clumsy statue of a mock great man, for hypocrites to kneel down and worship in a state-house yard. [Hisses.] I am so unused to hisses lately that I have forgotten what I had to say. I only know I meant what I did say.

My idea is, public opinion, literature, education, as governing elements.

But some men seem to think that our institutions are necessarily safe because we have free schools and cheap books and a public opinion that controls. But that is no evidence of safety. India and China have had schools, and a school system almost identical with that of Massachusetts, for fifteen hundred years. And books are as cheap in central and northern Asia as they are in New York. But they have not secured liberty, nor secured a controlling public opinion to either nation. Spain for three centuries had municipalities and town governments, as independent and self-supporting, and as representative of thought, as New England or New York has. But that did not save Spain. De Tocqueville says that fifty years before the great revolution, public opinion was as omnipotent in France as it is to-day, but it did not save France. You cannot save men by machinery. What India and France and Spain wanted was live men, and that is what we want to-day; men who are willing to look their own destiny and their own functions and their own responsibilities in the face. "Grant me to see, and Ajax wants no more," was the prayer the great poet put into the lips of his hero in the darkness that overspread the Grecian camp. All we want of American citizens is the opening of their own eyes, and seeing things as they are. To the intelligent, thoughtful, and determined gaze of twenty millions of Christain people there is nothing—no institution wicked and powerful enough to be capable of standing against it. In Keats' beautiful poem of "Lamia," a young man had been led captive by a phantom girl, and was the slave of her beauty until the old teacher came in and fixed his thoughtful eye upon the figure, and it vanished, and the pupil started up himself again!

You see the great Commonwealth of Virginia fitly repre-

sented by a pyramid standing upon its apex. A Connecticut-born man entered at one corner of her dominions, and fixed his cold gray eye upon the government of Virginia, and it almost vanished in his very gaze. For it seems that Virginia asked leave "to be" of John Brown at Harper's Ferry. Connecticut has sent out many a schoolmaster to the other thirty states; but never before so grand a teacher as that Litchfield-born schoolmaster at Harper's Ferry, writing upon the Natural Bridge in the face of nations his simple copy: "Resistance to tyrants is obedience to God."

I said that the lesson of the hour was insurrection. I ought not to apply that word to John Brown, of Ossawatomie, for there was no insurrection in his case. It is a great mistake to call him an insurgent. This principle that I have endeavored so briefly to open to you, of absolute right and wrong, states what? Just this: "Commonwealth of Virginia." There is no such thing. No civil society, no government can exist, except on the basis of the willing submission of all its citizens, and by the performance of the duty of rendering equal justice between man and man.

Everything that calls itself a government, and refuses that duty, or has not that assent, is no government. It is only a pirate ship. Virginia—the Commonwealth of Virginia! She is only a chronic insurrection. I mean exactly what I say. I am weighing my words now. She is a pirate ship, and John Brown sails the sea a Lord High Admiral of the Almighty, with his commission to sink every pirate he meets on God's ocean of the Nineteenth century. I mean literally and exactly what I say. In God's world there are no majorities, no minorities; one, on God's side, is a majority. You have often heard that here, doubtless, and I need not tell you its ground in morals. The rights of that one man are as sacred as those of the miscalled Commonwealth of Virginia. Virginia is only another Algiers. The barbarous horde who gag one another, imprison women for teaching children to read, prohibit the Bible, sell men on the auction blocks, abolish marriage, condemn half their women to prostitution, and devote themselves to the breeding of human beings for sale, is only a larger and blacker Algiers. The only prayer of a true man for such is: "Gracious heaven! unless they repent,

send soon their Exmouth and Decatur." John Brown has twice as much right to hang Governor Wise as Governor Wise has to hang him. You see, I am talking of that absolute essence of things that lives in the sight of the Eternal and the Infinite; not as men judge it in the rotten morals of the Nineteenth century, among a herd of states that calls itself an empire, because it weaves cotton and sells slaves. What I say is this: Harper's Ferry was the only government in that vicinity. Respecting the trial, Virginia, true to herself, has shown exactly the same haste that the pirate does when he tries a man on deck, and runs him up to the yard-arm. Unconsciously, she is consistent. Now, you do not think this to-day, some of you, perhaps. But I tell you what absolute history shall judge of these forms and phantoms of ours. John Brown began his life, his active life, in Kansas. The South planted that seed; it reaps the first fruit now.

JEFFERSON DAVIS

ON WITHDRAWAL FROM THE UNION

[Jefferson Davis, president of the Confederate States of America, was born in Kentucky in 1808. He entered Transylvania College in Kentucky, but left in his senior year to accept an appointment in 1824 to West Point. From here he graduated in 1828, and with the rank of lieutenant served on the northwestern frontier until 1833. From 1833 to 1835 he was engaged in campaigns against the Indians. He entered political life in 1843, advocating the principles of the Democratic party, was made presidential elector the next year, and a member of Congress in 1845. He sat in the Senate from 1847 to 1851; became Secretary of War in the cabinet of Franklin Pierce in 1853, and returned to the Senate at the close of the administration, retaining his seat therein until the twenty-first of January, when Mississippi declared her intention to separate from the United States. Being the exponent of the extreme doctrines of states' rights and secession, he was turned to as the guiding spirit in the new government to be formed by the six seceding states. At the convention meeting at Montgomery, Ala., February 9, 1861, he was elected president, having the year previous been chosen provisional president. After the surrender of Lee's army he was apprehended at Irvingsville, Ga., May 10, 1865, and imprisoned at Fortress Monroe for two years. He was released on bail furnished by Horace Greeley, then editor of the New York *Tribune*, but was not tried for treason, being included in the general amnesty proclamation of 1868. After his release he wrote a "History of the Rise and Fall of the Confederate Government," but never again accepted a political office. He died in New Orleans, December 6, 1889. The following speech, announcing the resolution of Mississippi to withdraw from the Union, was made in the Senate in 1861, shortly before the Civil War began.]

I RISE, Mr. President, for the purpose of announcing to the Senate that I have satisfactory evidence that the State of Mississippi, by a solemn ordinance of her people in convention assembled, has declared her separation from the United States. Under these circumstances, of course my functions are terminated here. It has seemed to me proper, however, that I should appear in the Senate to announce that fact to

my associates, and I will say but very little more. The occasion does not invite me to go into argument, and my physical condition would not permit me to do so if it were otherwise; and yet it seems to become me to say something on the part of the state I here represent, on an occasion so solemn as this.

It is known to senators who have served with me here that I have for many years advocated, as an essential attribute of state sovereignty, the right of a state to secede from the Union. Therefore, if I had not believed there was justifiable cause; if I had thought that Mississippi was acting without sufficient provocation, or without an existing necessity, I should still, under my theory of the government, because of my allegiance to the state of which I am a citizen, have been bound by her action. I, however, may be permitted to say that I do think that she has justifiable cause, and I approve of her act. I conferred with her people before that act was taken, counseled them then that, if the state of things which they apprehended should exist when the convention met, they should take the action which they have now adopted.

I hope none who hear me will confound this expression of mine with the advocacy of the right of a state to remain in the Union, and to disregard its constitutional obligations by the nullification of the law. Such is not my theory. Nullification and secession, so often confounded, are indeed antagonistic principles. Nullification is a remedy which it is sought to apply within the Union, and against the agent of the states. It is only to be justified when the agent has violated his constitutional obligation, and a state, assuming to judge for itself, denies the right of the agent thus to act, and appeals to the other states of the Union for a decision; but when the states themselves, and when the people of the states, have so acted as to convince us that they will not regard our constitutional rights, then, and then for the first time, arises the doctrine of secession in its practical application.

A great man who now reposes with his fathers, and who has been often arraigned for a want of fealty to the Union, advocated the doctrine of nullification, because it preserved the Union. It was because of his deep-seated attachment to

the Union, his determination to find some remedy for existing ills short of a severance of the ties which bound South Carolina to the other states, that Mr. Calhoun advocated the doctrine of nullification, which he proclaimed to be peaceful, to be within the limits of state power, not to disturb the Union, but only to be a means of bringing the agent before the tribunal of the states for their judgment.

Secession belongs to a different class of remedies. It is to be justified upon a basis that the states are sovereign. There was a time when none denied it. I hope the time may come again, when a better comprehension of the theory of our government, and the inalienable rights of the people of the states, will prevent any one from denying that each state is a sovereign, and thus may reclaim the grants which it has made to any agent whomsoever.

I therefore say I concur in the action of the people of Mississippi, believing it to be necessary and proper, and should have been bound by their action if my belief had been otherwise; and this brings me to the important point which I wish on this last occasion to present to the Senate. It is by this confounding of nullification and secession that the name of the great man whose ashes now mingle with his mother earth has been invoked to justify coercion against a seceded state. The phrase "to execute the laws" was an expression which General Jackson applied to the case of a state refusing to obey the laws while yet a member of the Union. That is not the case which is now presented. The laws are to be executed over the United States, and upon the people of the United States. They have no relation to any foreign country. It is a perversion of terms, at least it is a great misapprehension of the case, which cites that expression for application to a state which has withdrawn from the Union. You may make war on a foreign state. If it be the purpose of gentlemen, they may make war against a state which has withdrawn from the Union; but there are no laws of the United States to be executed within the limits of a seceded state. A state finding herself in the condition in which Mississippi has judged she is, in which her safety requires that she should provide for the maintenance of her rights out of the Union, surrenders all the benefits (and they are known to be

many), deprives herself of the advantages (they are known to be great), severs all the ties of affection (and they are close and enduring), which have bound her to the Union; and thus divesting herself of every benefit, taking upon herself every burden, she claims to be exempt from any power to execute the laws of the United States within her limits.

I well remember an occasion when Massachusetts was arraigned before the bar of the Senate, and when then the doctrine of coercion was rife and to be applied against her because of the rescue of a fugitive slave in Boston. My opinion then was the same that it is now. Not in the spirit of egotism, but to show that I am not influenced in my opinion because the case is my own, I refer to that time and that occasion as containing the opinion which I then entertained and on which my present conduct is based. I then said, if Massachusetts, following her through a stated line of conduct, chooses to take the last step which separates her from the Union, it is her right to go, and I will neither vote one dollar nor one man to coerce her back, but will say to her, God speed, in memory of the kind associations which once existed between her and the other states.

It has been a conviction of pressing necessity, it has been a belief that we are to be deprived in the Union of the rights which our fathers bequeathed to us, which has brought Mississippi into her present decision. She has heard proclaimed the theory that all men are created free and equal, and this made the basis of an attack upon her social institutions; and the sacred Declaration of Independence has been invoked to maintain the position of the equality of the races. That Declaration of Independence is to be construed by the circumstances and purposes for which it was made. The communities were declaring their independence; the people of those communities were asserting that no man was born—to use the language of Mr. Jefferson—booted and spurred to ride over the rest of mankind; that men were created equal—meaning the men of the political community; that there was no divine right to rule; that no man inherited the right to govern; that there were no classes by which power and place descended to families, but that all stations were equally within the grasp of each member of the body politic. These were

the great principles they announced; these were the purposes for which they made their declaration; these were the end to which their enunciation was directed. They have no reference to the slave; else, how happened it that among the items of arraignment made against George III. was that he endeavored to do just what the North had been endeavoring of late to do—to stir up insurrection among our slaves? Had the Declaration announced that the negroes were free and equal, how was the prince to be arraigned for stirring up insurrection among them? And how was this to be enumerated among the high crimes which caused the colonies to sever their connection with the mother country? When our Constitution was formed, the same idea was rendered more palpable, for there we find provision made for that very class of persons as property; they were not put upon the footing of equality with white men—not even upon that of paupers and convicts; but, so far as representation was concerned, were discriminated against as a lower caste, only to be represented in the numerical proportion of three-fifths.

Then, senators, we recur to the compact which binds us together; we recur to the principles upon which our government was founded; and when you deny them, and when you deny to us the right to withdraw from a government which, thus perverted, threatens to be destructive of our rights, we but tread in the path of our fathers when we proclaim our independence, and take the hazard. This is done not in hostility to others, not to injure any section of the country, not even for our own pecuniary benefit; but from the high and solemn motive of defending and protecting the rights we inherited, and which it is our sacred duty to transmit unshorn to our children.

I find it myself, perhaps, a type of the general feeling of my constitutents toward yours. I am sure I feel no hostility to you, senators from the North. I am sure there is not one of you, whatever sharp discussion there may have been between us, to whom I cannot now say, in the presence of my God, I wish you well; and such, I am sure, is the feeling of the people whom I represent toward those whom you represent. I therefore feel that I but express their desire when I say I hope, and they hope, for peaceful relations with

you, though we must part. They may be mutually beneficial to us in the future, as they have been in the past, if you so will it. The reverse may bring disaster on every portion of the country; and if you will have it thus, we will invoke the God of our fathers, who delivered them from the power of the lion, to protect us from the ravages of the bear; and thus, putting our trust in God, and in our own firm hearts and strong arms, we will vindicate the right as best we may.

In the course of my service here, associated at different times with a great variety of senators, I see now around me some with whom I have served long; there have been points of collision; but whatever of offense there has been to me, I leave here; I carry with me no hostile remembrance. Whatever offense I have given which has not been redressed, or for which satisfaction has not been demanded, I have, senators, in this hour of our parting, to offer you my apology for any pain which, in heat of discussion, I have inflicted. I go hence unencumbered of the remembrance of any injury received, and having discharged the duty of making the only reparation in my power for any injury offered.

Mr. President and senators, having made the announcement which the occasion seemed to me to require, it only remains for me to bid you a final adieu.

ALEXANDER HAMILTON STEPHENS

SECESSION

[Alexander H. Stephens, vice-president of the Southern Confederacy, was born near Crawfordsville in Georgia, February 1, 1812. When a boy, he had the best educational advantages of the State, and graduated from the State University in 1832. Two years later he was admitted to the bar. In 1836 he was elected to the State Assembly, and was returned for subsequent sessions until 1841. Then, after a year had passed, he entered the Senate. He served in Congress until 1859, and then proposed retirement from active politics; but in 1860 he supported Douglas for President, still urging upon the South the abandonment of secession. He submitted to the will of the majority, and at the Congress which met at Montgomery, Ala., February 4, 1861, was made vice-president of the Confederacy. As the war was nearing an end and the southern cause seemed beyond recovery, he made efforts to open negotiations looking to peace with the national government. After Lee's surrender he was arrested at his home in Crawfordsville, and was confined for five months at Fort Warren in Boston Harbor, after which time he was released on parole. From 1872 to 1878 he was again in Congress, and in 1882 became governor of Georgia. He died on March 4, 1883, in his seventy-second year. The following speech was delivered in 1861.]

MR. PRESIDENT:—This step of secession, once taken, can never be recalled; and all the baleful and withering consequences that must follow will rest on the convention for all coming time. When we and our posterity shall see our lovely South desolated by the demon of war, which this act of yours will inevitably invite and call forth; when our green fields of waving harvest shall be trodden down by the murderous soldiery and fire car of war sweeping over our land; our temples of justice laid in ashes; all the horrors and desolations of war upon us; who but this convention will be held responsible for it? And who but him who shall have given his vote for this unwise and ill-timed measure, as I honestly think and

believe, shall be held to strict account for this suicidal act by the present generation, and probably cursed and execrated by posterity for all coming time, for the wide and desolating ruin that will inevitably follow this act you now propose to perpetrate? Pause, I entreat you, and consider for a moment what reasons you can give, that will even satisfy yourselves in calmer moments—what reason you can give to your fellow sufferers in the calamity that it will bring upon us. What reasons can you give to the nations of the earth to justify it? They will be the calm and deliberate judges in the case; and what cause or one overt act can you name or point, on which to rest the plea of justification? What right has the North assailed? What interest of the South has been invaded? What justice has been denied? And what claim founded in justice and right has been withheld? Can either of you, to-day, name one governmental act of wrong, deliberately and purposely done by the government of Washington, of which the South has a right to complain? I challenge the answer. While on the other hand, let me show the facts (and believe me, gentlemen, I am not here the advocate of the North; but I am here the friend, the firm friend, and lover of the South, and her institutions, and for this reason I speak thus plainly and faithfully for yours, mine, and every other man's interest, the words of truth and soberness), of which I wish you to judge, and I will only state facts which are clear and undeniable, and which now stand as records authentic in the history of our country. When we of the South demanded the slave-trade, or the importation of Africans for the cultivation of our lands, did they not yield the right for twenty years? When we asked a three-fifths representation in Congress for our slaves, was it not granted? When we asked and demanded the return of any fugitive from justice, or the recovery of those persons owing labor or allegiance, was it not incorporated in the Constitution, and again ratified and strengthened by the Fugitive Slave law of 1850? But do you reply that in many instances they have violated this compact, and have not been faithful to their engagements? As individual and local communities, they may have done so; but not by the sanction of government; for that has always been true to southern interests. Again, gentlemen, look at another act; when we have

asked that more territory should be added, that we might spread the institution of slavery, have they not yielded to our demands in giving us Louisiana, Florida, and Texas, out of which four states have been carved, and ample territory for four more to be added in due time, if you, by this unwise and impolitic act, do not destroy this hope, and, perhaps, by it lose all, and have your last slave wrenched from you by stern military rule, as South America and Mexico were; or by the vindictive decree of a universal emancipation, which may reasonably be expected to follow.

But, again, gentlemen, what have we to gain by this proposed change of our relation to the general government? We have always had the control of it, and can yet, if we remain in it, and are as united as we have been. We have had a majority of the Presidents chosen from the South, as well as the control and management of most of those chosen from the North. We have had sixty years of Southern Presidents to their twenty-four, thus controlling the executive department. So of the judges of the Supreme Court, we have had eighteen from the South, and but eleven from the North; although nearly four-fifths of the judicial business has arisen in the free states, yet a majority of the Court has always been from the South. This we have required so as to guard against any interpretation of the Constitution unfavorable to us. In like manner we have been equally watchful to guard our interests in the legislative branch of government. In choosing the presiding presidents (pro tem.) of the Senate, we have had twenty-four to their eleven. Speakers of the House we have had twenty-three, and they twelve. While the majority of the representatives, from their greater population, have always been from the North, yet we have so generally secured the speaker, because he, to a great extent, shapes and controls the legislation of the country. Nor have we had less control in every other department of the general government. Attorney-generals we have had fourteen while the North have had but five. Foreign ministers we have had eighty-six, and they but fifty-four. While three-fourths of the business which demands diplomatic agents abroad is clearly from the free states, from their greater commercial interest, yet we have had the principal embassies, so as to secure the world-markets for our cotton, tobacco, and sugar

on the best possible terms. We have had a vast majority of the higher offices of both army and navy, while a larger proportion of the soldiers and sailors were drawn from the North. Equally so of clerks, auditors, and comptrollers filling the executive department; the records show, for the last fifty years, that of the three thousand thus employed, we have had more than two-thirds of the same, while we have but one-third of the white population of the Republic.

Again, look at another item, and one, be assured, in which we have a great and vital interest; it is that of revenue, or means of supporting government. From official documents, we learn that a fraction over three-fourths of the revenue collected for the support of the government has uniformly been raised from the North.

Pause now while you can, gentlemen, and contemplate carefully and candidly these important items. Look at another necessary branch of government, and learn from stern statistical facts how matters stand in that department. I mean the mail and post-office privileges that we now enjoy under the general government, as it has been for years past. The expense for the transportation of the mail in the free states was, by the report of the postmaster-general for the year 1860, a little over $13,000,000, while the income was $19,000,000. But in the slave states the transportation of the mail was $14,716,000, while the revenue from the same was $8,001,026, leaving a deficit of $6,704,974, to be supplied by the North, for our accommodation, and without it, we must have been entirely cut off from this most essential branch of government.

Leaving out of view, for the present, the countless millions of dollars you must expend in a war with the North; with tens of thousands of your sons and brothers slain in battle, and offered up as sacrifices upon the altar of your ambition—and for what, we ask again? Is it for the overthrow of the American government, established by our common ancestry, cemented and built up by their sweat and blood, and founded on the broad principles of right, justice and humanity? And as such, I must declare here, as I have often done before, and which has been repeated by the greatest and wisest of statesmen and patriots, in this and other lands, that it is the best and freest government—the most equal in its rights, the

most just in its decisions, the most lenient in its measures, and the most aspiring in its principles, to elevate the race of men, that the sun of heaven ever shone upon. Now, for you to attempt to overthrow such a government as this, under which we have lived for more than three-quarters of a century—in which we have gained our wealth, our standing as a nation, our domestic safety, while the elements of peril are around us, with peace and tranquillity accompanied with unbounded prosperity and rights unassailed—is the height of madness, folly, and wickedness, to which I neither lend my sanction nor my vote.

ABRAHAM LINCOLN

COOPER UNION SPEECH

[Abraham Lincoln was born in Hardin County, Ky., in 1809, and living a humble life upon the frontiers of civilization, showed much energy and industry in self-education. In 1832 he was captain of a company in the Black Hawk War, afterwards kept a store; next became deputy surveyor of Sangamon County, Ill., and then began the study of law. At twenty-five he entered the Illinois legislature, and soon took the leadership of the Whig party. Settling at Springfield, he entered into various successive law partnerships. In 1846 he was elected to Congress as the Whig member from Illinois, and here he introduced a bill to abolish slavery in the District of Columbia. In 1855 he entered the field of public debate with Stephen A. Douglas on the question of admitting Kansas as a free or a slave state. The honors of the debate went to Lincoln. In February, 1860, Lincoln delivered a notable speech in Cooper Institute, New York City, on the attitude of the framers of the Constitution to the question of slavery. In May of the same year he was nominated for President by the Republican national convention, and chosen at the ensuing election. He was reëlected in 1864. He was assassinated at Ford's Theater, Washington, on the evening of April 14, 1865. The first of the following speeches was made at Cooper Union, New York City, in 1860; the second was made in Springfield, Ill., June 16, 1858. The second joint debate with Judge Douglas took place at Freeport, August 27, 1858. The Farewell Address at Springfield was delivered February 12, 1861. The Gettysburg address was delivered at the dedication of the National Cemetery at Gettysburg, Pa., November 19, 1863. The Second Inaugural was delivered from the steps of the Capitol in Washington, March 4, 1865.]

Mr. President, and Fellow Citizens of New York:—The facts with which I shall deal this evening are mainly old and familiar; nor is there anything new in the general use I shall make of them. If there shall be any novelty it will be in the mode of presenting the facts and the inferences and observations following that presentation.

In his speech last autumn at Columbus, Ohio, as reported in the New York *Times*, Senator Douglas said:

"Our fathers, when they framed the government under which we live, understood this question just as well and even better than we do now."

I fully endorse this and I adopt it as a text for this discourse. I so adopt it because it furnishes a precise and an agreed starting point for a discussion between Republicans and that wing of the Democracy headed by Senator Douglas. It simply leaves the inquiry: "What was the understanding those fathers had of the question mentioned?"

What is the frame of government under which we live?

The answer must be: "The Constitution of the United States." That Constitution consists of the original, framed in 1787 (and under which the present government first went into operation), and twelve subsequently framed amendments, the first ten of which were framed in 1789.

Who were our fathers that framed the Constitution? I suppose the "thirty-nine" who signed the original instrument may be fairly called our fathers who framed that part of the present government. It is almost exactly true to say they framed it, and it is altogether true to say they fairly represented the opinion and sentiment of the whole nation at that time.

Their names, being familiar to nearly all, and accessible to quite all, need not now be repeated.

I take these "thirty-nine" for the present as being our "fathers who framed the government under which we live."

What is the question which according to the text those fathers understood "just as well and even better than we do now?"

It is this: Does the proper division of local from Federal authority, or anything in the Constitution, forbid our Federal government to control as to slavery in our Federal territories?

Upon this Senator Douglas holds the affirmative and Republicans the negative. This affirmation and denial form an issue, and this issue—this question—is precisely what the text declares our fathers understood "better than we."

Let us now inquire whether the "thirty-nine" or any of them acted upon this question; and if they did how they acted upon it—how they expressed that better understanding.

In 1789, by the first Congress which sat under the Consti-

tution, an act was passed to enforce the Ordinance of 1787, including the prohibition of slavery in the Northwestern Territory. The bill for this act was reported by one of the "thirty-nine," Thomas Fitzsimmons, then a member of the House of Representatives from Pennsylvania. It went through all its stages without a word of opposition and finally passed both branches without yeas and nays, which is equivalent to a unanimous passage. In this Congress there were sixteen of the thirty-nine fathers who framed the original Constitution. They were John Langdon, Nicholas Gilman, William S. Johnson, Roger Sherman, Robert Morris, Thomas Fitzsimmons, William Few, Abraham Baldwin, Rufus King, William Paterson, George Clymer, Richard Bassett, George Read, Pierce Butler, Daniel Carroll, James Madison.

This shows that in their understanding no line dividing local from Federal authority, nor anything in the Constitution, properly forbade Congress to prohibit slavery in the Federal territory; else both their fidelity to correct principles and their oath to support the Constitution would have constrained them to oppose the prohibition.

Again: George Washington, another of the "thirty-nine," was then President of the United States and, as such, approved and signed the bill; thus completing its validity as a law and thus showing that in his understanding no line dividing local from Federal authority, nor anything in the Constitution, forbade the Federal government to control as to slavery in Federal territory.

No great while after the adoption of the original Constitution North Carolina ceded to the Federal government the country now constituting the state of Tennessee; and a few years later Georgia ceded that which now constitutes the states of Mississippi and Alabama. In both deeds of cession it was made a condition by the ceding states that the Federal government should not prohibit slavery in the ceded country. Besides this, slavery was then actually in the ceded country. Under these circumstances Congress on taking charge of these countries did not absolutely prohibit slavery within them. But they did interfere with it—take control of it—even there, to a certain extent. In 1879 Congress organized the territory of Mississippi. In the act of organization they prohibited the

bringing of slaves into the territory from any place without the United States by fine, and giving freedom to slaves so brought. This act passed both branches of Congress without yeas and nays. In that Congress were three of the "thirty-nine" who framed the original Constitution. They were John Langdon, George Read, and Abraham Baldwin. They all probably voted for it. Certainly they would have placed their opposition to it upon record if in their understanding any line dividing local from Federal authority or anything in the Constitution properly forbade the Federal government to control as to slavery in Federal territory.

In 1803 the Federal government purchased the Louisiana country. Our former territorial acquisitions came from certain of our own states, but this Louisiana country was acquired from a foreign nation. In 1804 Congress gave a territorial organization to that part of it which now constitutes the state of Lousiana. New Orleans, lying within that part, was an old and comparatively large city. There were other considerable towns and settlements, and slavery was extensively and thoroughly intermingled with the people. Congress did not, in the Territorial Act, prohibit slavery; but they did interfere with it—take control of it—in a more marked and extensive way than they did in the case of Mississippi. The substance of the provision therein made in relation to slaves was:

First. That no slave should be imported into the territory from foreign parts.

Second. That no slave should be carried into it who had been imported into the United States since the first day of May, 1798.

Third. That no slave should be carried into it except by the owner and for his own use as a settler; the penalty in all the cases being a fine upon the violator of the law and freedom to the slave.

This act also was passed without yeas and nays. In the Congress which passed it there were two of the "thirty-nine." They were Abraham Baldwin and Jonathan Dayton. As stated in the case of Mississippi, it is probable they both voted for it. They would not have allowed it to pass without recording their opposition to it if in their understanding it

violated either the line properly dividing local from Federal authority or any provision of the Constitution.

In 1819-20 came and passed the Missouri question. Many votes were taken, by yeas and nays, in both branches of Congress, upon the various phases of the general question. Two of the "thirty-nine"—Rufus King and Charles Pinckney—were members of that Congress. Mr. King steadily voted for slavery prohibition and against all compromises, while Mr. Pinckney as steadily voted against slavery prohibition and against all compromises. By this Mr. King showed that in his understanding no line dividing local from Federal authority, nor anything in the Constitution, was violated by Congress prohibiting slavery in Federal territory; while Mr. Pinckney by his vote showed that in his understanding there was some sufficient reason for opposing such prohibition in that case.

The cases I have mentioned are the only acts of the "thirty-nine," or of any of them, upon the direct issue which I have been able to discover.

To enumerate the persons who thus acted, as being four in 1784, two in 1787, seventeen in 1789, three in 1798, two in 1804 and two in 1819-20, there would be thirty of them. But this would be counting John Langdon, Roger Sherman, William Few, Rufus King, and George Read each twice, and Abraham Baldwin three times. The true number of those of the "thirty-nine" whom I have shown to have acted upon the question which by the text they understood better than we is twenty-three, leaving sixteen not shown to have acted upon it in any way.

Here, then, we have twenty-three out of our thirty-nine fathers "who framed the government under which we live," who have, upon their official responsibility and their corporal oaths, acted upon the very question which the text affirms they "understood just as well and even better than we do now"; and twenty-one of them—a clear majority of the whole "thirty-nine"—so acting upon it as to make them guilty of gross political impropriety and willful perjury if in their understanding any proper division between local and Federal authority, or anything in the Constitution they had made themselves and sworn to support, forbade the Federal government to control

as to slavery in the Federal territories. Thus the twenty-one acted; and, as actions speak louder than words, so actions, under such responsibility, speak still louder.

Two of the twenty-three voted against Congressional prohibition of slavery in the Federal territories in the instances in which they acted upon the question. But for what reasons they so voted is not known. They may have done so because they thought a proper division of local from Federal authority or some provision or principle of the Constitution stood in the way; or they may, without any such question, have voted against the prohibition on what appeared to them to be sufficient grounds of expediency. No one who has sworn to support the Constitution can conscientiously vote for what he understands to be an unconstitutional measure, however expedient he may think it; but one may or ought to vote against a measure which he deems constitutional if at the same time he deems it inexpedient. It, therefore, would be unsafe to set down even the two who voted against the prohibition as having done so because in their understanding any proper division of local from Federal authority, or anything in the Constitution, forbade the Federal government to control as to slavery in Federal territory.

The remaining sixteen of the "thirty-nine," so far as I have discovered, have left no record of their understanding upon the direct question of Federal control of slavery in the Federal territories. But there is much reason to believe that their understanding upon that question would not have appeared different from that of their twenty-three compeers had it been manifested at all.

For the purpose of adhering rigidly to the text, I have purposely omitted whatever understanding may have been manifested by any person, however distinguished, other than the thirty-nine fathers who framed the original Constitution; and for the same reason I have also omitted whatever understanding may have been manifested by any of the "thirty-nine" even on any other phase of the general question of slavery. If we should look into their acts and declarations on those other phases, as the foreign slave-trade and the morality and policy of slavery generally, it would appear to us that on the direct question of Federal control of slavery in Federal territories the

sixteen, if they had acted at all, would probably have acted just as the twenty-three did. Among that sixteen were several of the most noted anti-slavery men of those times—as, Dr. Franklin, Alexander Hamilton, and Gouverneur Morris—while there was not one now known to have been otherwise, unless it may be John Rutledge, of South Carolina.

The sum of the whole is that, of our thirty-nine fathers who framed the original Constitution, twenty-one—a clear majority of the whole—certainly understood that no proper division of local from Federal authority, nor any part of the Constitution, forbade the Federal government to control slavery in the Federal territories; whilst all the rest probably had the same understanding. Such unquestionably was the understanding of our fathers who framed the original Constitution; and the text affirms that they understood the question "better than we."

But so far I have been considering the understanding of the question manifested by the framers of the original Constitution. In and by the original instrument a mode was provided for amending it; and as I have already stated, the present frame of "the government under which we live" consists of that original and twelve amendatory articles framed and adopted since. Those who now insist that Federal control of slavery in Federal territories violates the Constitution point us to the provisions which they suppose it thus violates; and as I understand, they all fix upon provisions in these amendatory articles and not in the original instrument. The Supreme Court in the Dred Scott case plant themselves upon the fifth amendment, which provides that no person shall be deprived of "life, liberty, or property without due process of law"; while Senator Douglas and his peculiar adherents plant themselves upon the tenth amendment, providing that "the powers not delegated to the United States by the Constitution" "are reserved to the states respectively or to the people."

Now it so happens that these amendments were framed by the first Congress which sat under the Constitution—the identical Congress which passed the act already mentioned, enforcing the prohibition of slavery in the Northwestern Territory. Not only was it the same Congress, but they were the identical same individual men who at the same session and at the same time

within the session had under consideration and in progress toward maturity these constitutional amendments, and this act prohibiting slavery in all the territory the nation then owned. The constitutional amendments were introduced before and passed after the act enforcing the ordinance of 1787; so that during the whole pendency of the act to enforce the ordinance the constitutional amendments were also pending.

The seventy-six members of that Congress, including sixteen of the framers of the original Constitution, as before stated, were preëminently our fathers who framed that part of "the government under which we live" which is now claimed as forbidding the Federal government to control slavery in the Federal territories.

Is it not a little presumptuous in any one at this day to affirm that the two things which that Congress deliberately framed and carried to maturity at the same time are absolutely inconsistent with each other? And does not such affirmation become impudently absurd when coupled with the other affirmation from the same mouth, that those who did the two things alleged to be inconsistent understood whether they were really inconsistent better than we—better than he who affirms that they are inconsistent?

It is surely safe to assume that the thirty-nine framers of the original Constitution and the seventy-six members of the Congress which framed the amendments thereto, taken together, do certainly include those who may be fairly called "our fathers who framed the government under which we live." And, so assuming, I defy any man to show that any one of them ever in his whole life declared that, in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal government to control as to slavery in the Federal territories. I go a step further. I defy any one to show that any living man in the whole world ever did, prior to the beginning of the present century (and I might almost say prior to the beginning of the last half of the present century), declare that, in his understanding, any proper division of local from Federal authority, or any part of the Constitution, forbade the Federal government to control as to slavery in the Federal territories. To those who now so declare I give not only "our fathers

who framed the government under which we live," but with them all other living men within the century in which it was framed among whom to search, and they shall not be able to find the evidence of a single man agreeing with them.

Now and here let me guard a little against being misunderstood. I do not mean to say we are bound to follow implicitly in whatever our fathers did. To do so would be to discard all the lights of current experience—to reject all progress, all improvement. What I do say is, that if we would supplant the opinions and policy of our fathers in any case we should do so upon evidence so conclusive and argument so clear, that even their great authority fairly considered and weighed cannot stand; and most surely not in a case whereof we ourselves declare they understood the question better than we.

If any man at this day sincerely believes that proper division of local from Federal authority or any part of the Constitution forbids the Federal government to control as to slavery in the Federal territories, he is right to say so and to enforce his position by all truthful evidence and fair argument which he can. But he has no right to mislead others who have less access to history and less leisure to study it into the false belief that "our fathers who framed the government under which we live" were of the same opinion—thus substituting falsehood and deception for truthful evidence and fair argument. If any man at this day sincerely believes "our fathers who framed the government under which we live" used and applied principles in other cases which ought to have led them to understand that a proper division of local from Federal authority, or some part of the Constitution, forbids the Federal government to control as to slavery in the Federal territories he is right to say so. But he should at the same time brave the responsibility of declaring that, in his opinion, he understands their principles better than they did themselves; and especially should he not shirk that responsibility by asserting that they "understood the question just as well and even better than we do now."

But enough! "Let all who believe that 'our fathers who framed the government under which we live' understood this question just as well and even better than we do now," speak as they spoke and act as they acted upon it. This is all Re-

publicans ask—all Republicans desire—in relation to slavery. As those fathers marked it, so let it be again marked, as an evil not to be extended, but to be tolerated and protected only because of and so far as its actual presence among us makes that toleration and protection a necessity. Let all the guaranties those fathers gave it be not grudgingly, but fully and fairly maintained. For this Republicans contend and with this, so far as I know or believe, they will be content.

And now, if they would listen—as I suppose they will not—I would address a few words to the southern people.

I would say to them: You consider yourselves a reasonable and a just people; and I consider that in the general qualities of reason and justice you are not inferior to any other people. Still, when you speak of us as Republicans you do so only to denounce us as reptiles or at the best as no better than outlaws. You will grant a hearing to pirates or murderers, but nothing like it to "Black Republicans." In all your contentions with one another each of you deems an unconditional condemnation of "Black Republicanism" as the first thing to be attended to. Indeed, such condemnation of us seems to be an indispensable prerequisite—license so to speak—among you to be admitted or permitted to speak at all. Now can you or not be prevailed upon to pause and to consider whether this is quite just to us or even to yourselves? Bring forward your charges and specifications and then be patient long enough to hear us deny or justify.

You say we are sectional. We deny it. That makes an issue and the burden of proof is upon you. You produce your proof and what is it? Why, that our party has no existence in your section—gets no votes in your section. The fact is substantially true; but does it prove the issue? If it does, then in case we should, without change of principle, begin to get votes in your section, we should thereby cease to be sectional. You cannot escape this conclusion; and yet are you willing to abide by it? If you are you will probably soon find that we have ceased to be sectional, for we shall get votes in your section this very year. You will then begin to discover, as the truth plainly is, that your proof does not touch the issue. The fact that we get no votes in your section is a fact of your making and not of ours. And if there be fault in that fact

that fault is primarily yours and remains so until you show that we repel you by some wrong principle or practice. If we do repel you by any wrong principle or practice the fault is ours; but this brings you to where you ought to have started —to a discussion of the right or wrong of our principle. If our principle, put in practice, would wrong your section for the benefit of ours or for any other object, then our principle and we with it are sectional and are justly opposed and denounced as such. Meet us, then, on the question of whether our principle, put in practice, would wrong your section; and so meet us as if it were possible that something may be said on our side. Do you accept the challenge? No! Then you really believe that the principle which "our fathers who framed the government under which we live" thought so clearly right as to adopt it and endorse it again and again upon their official oaths is in fact so clearly wrong as to demand your condemnation without a moment's consideration.

Some of you delight to flaunt in our faces the warning against sectional parties given by Washington in his Farewell Address. Less than eight years before Washington gave that warning he had, as President of the United States, approved and signed an act of Congress enforcing the prohibition of slavery in the Northwestern Territory, which act embodied the policy of the government upon that subject up to and at the very moment he penned that warning; and about one year after he penned it he wrote Lafayette that he considered that prohibition a wise measure, expressing in the same connection his hope that we should at some time have a confederacy of free states.

Bearing this in mind and seeing that sectionalism has since arisen upon this same subject, is that warning a weapon in your hands against us or in our hands against you? Could Washington himself speak, would he cast the blame of that sectionalism upon us who sustain his policy, or upon you who repudiate it? We respect that warning of Washington and we commend it to you, together with his example pointing to the right application of it.

But you say you are conservative—eminently conservative —while we are revolutionary, destructive, or something of the sort. What is conservatism? Is it not adherence to the old

and tried against a new and untried? We stick to, contend for, the identical old policy on the point in controversy which was adopted by "our fathers who framed the government under which we live"; while you with one accord reject and scout and spit upon that old policy and insist upon substituting something new. True, you disagree among yourselves as to what that substitute shall be. You are divided on new propositions and plans, but you are unanimous in rejecting and denouncing the old policy of the fathers. Some of you are for reviving the foreign slave-trade; some for a congressional slave-code for the territories; some for Congress forbidding the territories to prohibit slavery within their limits; some for maintaining slavery in the territories through the judiciary; some for the "jur-reat pur-rinciple" that "if one man would enslave another, no third man should object," fantastically called "Popular Sovereignty"; but never a man among you in favor of Federal prohibition of slavery in Federal territories, according to the practice of "our fathers who framed the government under which we live." Not one of all your various plans can show a precedent or an advocate in the century within which our government originated. Consider, then, whether your claim of conservatism for yourselves and your charge of destructiveness against us are based on the most clear and stable foundations.

Again: you say we have made the slavery question more prominent than it formerly was. We deny it. We admit that it is more prominent, but we deny that we made it so. It was not we, but you, who discarded the old policy of the fathers. We resisted and still resist your innovation; and thence comes the greater prominence of the question. Would you have that question reduced to its former proportions? Go back to that old policy. What has been will be again under the same conditions. If you would have the peace of the old times, readopt the precepts and policy of the old times.

You charge that we stir up insurrections among your slaves. We deny it; and what is your proof? Harper's Ferry! John Brown!! John Brown was no Republican; and you have failed to implicate a single Republican in his Harper's Ferry enterprise. If any member of our party is guilty in that matter you know it or you do not know it. If you do

know it you are inexcusable for not designating the man and proving the fact. If you do not know it you are inexcusable for asserting it and especially for persisting in the assertion after you have tried and failed to make the proof. You need not be told that persisting in a charge which one does not know to be true is simply malicious slander.

Some of you admit that no Republican designedly aided or encouraged the Harper's Ferry affair, but still insist that our doctrines and declarations necessarily lead to such results. We do not believe it. We know we hold to no doctrine and make no declaration which were not held to and made by "our fathers who framed the government under which we live." You never dealt fairly by us in relation to this affair. When it occurred, some important state elections were near at hand, and you were in evident glee with the belief that by charging the blame upon us you could get an advantage of us in those elections. The elections came, and your expectations were not quite fulfilled. Every Republican man knew that, as to himself at least, your charge was a slander, and he was not much inclined by it to cast his vote in your favor. Republican doctrines and declarations are accompanied with a continued protest against any interference whatever with your slaves or with you about your slaves. Surely this does not encourage them to revolt. True, we do, in common with "our fathers who framed the government under which we live," declare our belief that slavery is wrong; but the slaves do not hear us declare even this. For anything we say or do the slaves would scarcely know there is a Republican party. I believe they would not, in fact, generally know it but for your misrepresentations of us in their hearing. In your political contests among yourselves, each faction charges the other with sympathy with Black Republicanism; and then, to give point to the charge, defines Black Republicanism simply to be insurrections, blood, and thunder among the slaves.

Slave insurrections are no more common now than they were before the Republican party was organized. What induced the Southampton insurrection twenty-eight years ago, in which at least three times as many lives were lost as at Harper's Ferry? You can scarcely stretch your very elastic fancy to the con-

clusion that Southampton was "got up by Black Republicanism." In the present state of things in the United States I do not think a general or even a very extensive slave insurrection is possible. The indispensable concert of action cannot be attained. The slaves have no means of rapid communication; nor can incendiary freemen, black or white, supply it. The explosive materials are everywhere in parcels, but there neither are nor can be supplied the indispensable connecting trains.

Much is said by southern people about the affections of slaves for their masters and mistresses, and a part of it, at least, is true. A plot for an uprising could scarcely be devised and communicated to twenty individuals before some one of them, to save the life of a favorite master or mistress, would divulge it. This is the rule, and the slave revolution in Hayti was not an exception to it, but a case occurring under peculiar circumstances. The gunpowder plot of British history, though not connected with slaves, was more in point. In that case only about twenty were admitted to the secret; and yet one of them, in his anxiety to save a friend, betrayed the plot to that friend, and by consequence averted the calamity. Occasional poisonings from the kitchen, and open or stealthy assassinations in the field, and local revolts, extending to a score or so, will continue to occur as the natural results of slavery; but no general insurrection of slaves, as I think, can happen in this country for a long time. Whoever much fears or much hopes for such an event will be alike disappointed.

In the language of Mr. Jefferson, uttered many years ago, "it is still in our power to direct the progress of emancipation and deportation peaceably, and in such slow degrees as that the evil will wear off insensibly; and their places be, pari passu, filled up by free white laborers. If, on the contrary, it is left to force itself on, human nature must shudder at the prospect held up."

Mr. Jefferson did not mean to say, nor do I, that the power of emancipation is in the Federal government. He spoke of Virginia; and as to the power of emancipation, I speak of the slave-holding states only. The Federal government, however, as we insist, has the power of restraining the extension of the institution—the power to ensure that a slave insurrec-

tion shall never occur on any American soil which is now free from slavery.

John Brown's effort was peculiar. It was not a slave insurrection. It was an attempt by white men to get up a revolt among slaves, in which the slaves refused to participate. In fact, it was so absurd that the slaves, with all their ignorance, saw plainly enough it could not succeed. That affair, in its philosophy, corresponds with the many attempts related in history at the assassination of kings and emperors. An enthusiast broods over the oppression of a people till he fancies himself commissioned by heaven to liberate them. He ventures the attempt, which ends in little else than his own execution. Orsini's attempt on Louis Napoleon and John Brown's attempt at Harper's Ferry were, in their philosophy, precisely the same. The eagerness to cast blame on old England in the one case and on New England in the other does not disprove the sameness of the two things.

And how much would it avail you if you could, by the use of John Brown, Helper's Book, and the like break up the Republican organization? Human action can be modified to some extent, but human nature cannot be changed. There is a judgment and a feeling against slavery in this nation which cast at least a million and a half votes. You cannot destroy that judgment and feeling—that sentiment—by breaking up the political organization which rallies around it. You can scarcely scatter and disperse an army which has been formed into order in the face of your heaviest fire; but if you could, how much would you gain by forcing the sentiment which created it out of the peaceful channel of the ballot-box into some other channel? What would that other channel probably be? Would the number of John Browns be lessened or enlarged by the operation?

But you will break up the Union rather than submit to a denial of your constitutional rights.

That has a somewhat reckless sound; but it would be palliated, if not fully justified, were we proposing, by the mere force of numbers, to deprive you of some right plainly written down in the Constitution. But we are proposing no such thing.

When you make these declarations you have a specific and

well-understood allusion to an assumed constitutional right of yours to take slaves into the Federal territories and to hold them there as property. But no such right is specifically written in the Constitution. That instrument is literally silent about any such right. We on the contrary deny that such a right has any existence in the Constitution even by implication.

Your purpose, then, plainly stated, is that you will destroy the government unless you be allowed to construe and enforce the Constitution as you please on all points in dispute between you and us. You will rule or ruin in all events.

This, plainly stated, is your language. Perhaps you will say the Supreme Court has decided the disputed constitutional question in your favor. Not quite so. But, waiving the lawyer's distinction between dictum and decision, the court has decided the question for you in a sort of way. The court has substantially said it is your constitutional right to take slaves into the Federal territories and to hold them there as property. When I say the decision was made in a sort of way, I mean it was made in a divided court by a bare majority of the judges, and they not quite agreeing with one another in the reasons for making it; that it is so made as that its avowed supporters disagree with one another about its meaning, and that it was mainly based upon a mistaken statement of fact—the statement in the opinion that "the right of property in a slave is distinctly and expressly affirmed in the Constitution."

An inspection of the Constitution will show that the right of property in a slave is not "distinctly and expressly affirmed" in it. Bear in mind, the judges do not pledge their judicial opinion that such right is impliedly affirmed in the Constitution; but they pledge their veracity that it is "distinctly and expressly" affirmed there—"distinctly," that is, not mingled with anything else; "expressly," that is, in words meaning just that, without the aid of any inference, and susceptible of no other meaning.

If they had only pledged their judicial opinion that such right is affirmed in the instrument by implication it would be open to others to show that neither the word "slave" nor "slavery" is to be found in the Constitution, nor the word "property," even, in any connection with language alluding to

the things slave or slavery; and that wherever in that instrument the slave is alluded to he is called a "person"; and wherever his master's legal right in relation to him is alluded to it is spoken of as "service or labor which may be due"—as a debt payable in service or labor. Also, it would be open to show by contemporaneous history that this mode of alluding to slaves and slavery, instead of speaking of them, was employed on purpose to exclude from the Constitution the idea that there could be property in man.

To show all this is easy and certain.

When this obvious mistake of the judges shall be brought to their notice, is it not reasonable to expect that they will withdraw the mistaken statement and reconsider the conclusion based upon it?

And then it is to be remembered that "our fathers who framed the government under which we live"—the men who made the Constitution—decided this same constitutional question in our favor long ago; decided it without division among themselves when making the decision; without division among themselves about the meaning of it after it was made, and so far as any evidence is left, without basing it upon any mistaken statement of facts.

Under all these circumstances do you really feel yourselves justified to break up this government, unless such a court decision as yours is shall be at once submitted to as a conclusive and final rule of political action? But you will not abide the election of a Republican president! In that supposed event you say you will destroy the Union; and then, you say, the great crime of having destroyed it will be upon us! That is cool. A highwayman holds a pistol to my ear, and mutters through his teeth, "Stand and deliver or I shall kill you, and then you will be a murderer!"

To be sure, what the robber demanded of me—my money—was my own; and I had a clear right to keep it. But it was no more my own than my vote is my own; and the threat of death to me to extort my money, and the threat of destruction to the Union to extort my vote, can scarcely be distinguished in principle.

A few words now to Republicans. It is exceedingly desirable that all parts of this great confederacy shall be at

peace and in harmony one with another. Let us Republicans do our part to have it so. Even though much provoked, let us do nothing through passion and ill-temper. Even though the southern people will not so much as listen to us, let us calmly consider their demands and yield to them if in our deliberate view of our duty we possibly can. Judging by all they say and do and by the subject and nature of their controversy with us, let us determine if we can what will satisfy them.

Will they be satisfied if the territories be unconditionally surrendered to them? We know they will not. In all their present complaints against us the territories are scarcely mentioned. Invasions and insurrections are the rage now. will it satisfy them in the future if we have nothing to do with invasions and insurrections? We know it will not. We so know because we know we never had anything to do with invasions and insurrections; and yet this total abstaining does not exempt us from the charge and the denunciation.

The question recurs, What will satisfy them? Simply this: We must not only let them alone, but we must somehow convince them that we do let them alone. This we know by experience is no easy task. We have been so trying to convince them from the very beginning of our organization, but with no success. In all our platforms and speeches we have constantly protested our purpose to let them alone; but this has had no tendency to convince them. Alike unavailing to convince them is the fact that they have never detected a man of us in any attempt to disturb them.

These natural and apparently adequate means all failing, what will convince them? This, and this only: cease to call slavery wrong and join them in calling it right. And this must be done thoroughly—done in acts as well as in words. Silence will not be tolerated; we must place ourselves avowedly with them. Senator Douglas's new sedition law must be enacted and enforced, supressing all declarations that slavery is wrong, whether made in politics, in presses, in pulpits, or in private. We must arrest and return their fugitive slaves with greedy pleasure. We must pull down our free-state constitutions. The whole atmosphere must be disinfected from

all taint of opposition to slavery before they will cease to believe that all their troubles proceed from us.

I am quite aware they do not state their case precisely in this way. Most of them would probably say to us, "Let us alone, do nothing to us, and say what you please about slavery." But we do let them alone—have never disturbed them; so that after all it is what we say which dissatisfies them. They will continue to accuse us of doing until we cease saying.

I am also aware they have not as yet in terms demanded the overthrow of our free-state constitutions. Yet those constitutions declare the wrong of slavery with more solemn emphasis than do all other sayings against it; and when all these other sayings shall have been silenced the overthrow of these constitutions will be demanded, and nothing be left to resist the demand. It is nothing to the contrary that they do not demand the whole of this just now. Demanding what they do, and for the reason they do, they can voluntarily stop nowhere short of this consummation. Holding as they do that slavery is morally right and socially elevating, they cannot cease to demand a full national recognition of it as a legal right and a social blessing.

Nor can we justifiably withhold this on any ground save our conviction that slavery is wrong. If slavery is right, all words, acts, laws, and constitutions against it are themselves wrong and should be silenced and swept away. If it is right, we cannot justly object to its nationality—its universality; if it is wrong, they cannot justly insist upon its extension—its enlargement. All they ask we could readily grant, if we thought slavery right; all we ask they could as readily grant, if they thought it wrong. Their thinking it right and our thinking it wrong is the precise fact upon which depends the whole controversy. Thinking it right as they do, they are not to blame for desiring its full recognition as being right; but thinking it wrong as we do, can we yield to them? Can we cast our votes with their view and against our own? In view of our moral, social, and political responsibilities, can we do this?

Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity

arising from its actual presence in the nation; but can we while our votes will prevent it allow it to spread into the national territories and to overrun us here in these free states? If our sense of duty forbids this, then let us stand by our duty fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored—contrivances such as groping for some middle ground between the right and the wrong, vain as the search for a man who should be neither a living man nor a dead man; such as a policy of "don't care" on a question about which all true men do care; such as union appeals beseeching true union men to yield to disunionists, reversing the divine rule and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, imploring men to unsay what Washington said and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us nor frightened from it by menaces of destruction to the government or of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

"A HOUSE DIVIDED"

Mr. President, and Gentlemen of the Convention:—If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it. We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease, until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the

public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become alike lawful in all the States, old as well as new—North as well as South.

Have we no tendency to the latter condition?

Let any one who doubts carefully contemplate that now almost complete legal combination—piece of machinery, so to speak—compounded of the Nebraska doctrine and the Dred Scott descision. Let him consider not only what work the machinery is adapted to do, and how well adapted; but also let him study the history of its construction, and trace, if he can, or rather fail, if he can, to trace the evidences of design and concert of action among its chief architects, from the beginning.

The new year of 1854 found slavery excluded from more than half the States by State constitutions, and from most of the national territory by Congressional prohibition. Four days later commenced the struggle which ended in repealing that Congressional prohibition. This opened all the national territory to slavery, and was the first point gained.

But, so far, Congress only had acted, and an indorsement by the people, real or apparent, was indispensable, to save the point already gained, and give chance for more.

This necessity had not been overlooked, but had been provided for, as well as might be, in the notable argument of "squatter sovereignty," otherwise called "sacred right of self-government," which latter phrase, though expressive of the only rightful basis of any government, was so perverted in this attempted use of it as to amount to just this: That if any *one* man choose to enslave *another,* no *third* man shall be allowed to object. That argument was incorporated into the Nebraska bill itself, in the language which follows: "It being the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." Then opened the roar of loose declamation in favor of "squatter sovereignty" and "sacred right of self-government." "But," said opposition members, "let us amend the bill so as expressly to declare

that the people of the Territory may exclude slavery." "Not we," said the friends of the measure; and down they voted the amendment.

While the Nebraska bill was passing through Congress, a *law case* involving the question of a negro's freedom, by reason of his owner having voluntarily taken him first into a free State and then into a Territory covered by the Congressional prohibition, and held him as a slave for a long time in each, was passing through the United States Circuit Court for the District of Missouri; and both the Nebraska bill and lawsuit were brought to a decision in the same month of May, 1854. The negro's name was "Dred Scott," which name now designates the decision finally made in the case. Before the then next presidential election, the law case came to and was argued in the Supreme Court of the United States; but the decision of it was deferred until after the election. Still, before the election, Senator Trumbull, on the floor of the Senate, requested the leading advocate of the Nebraska bill to state *his opinion* whether the people of a Territory can constitutionally exclude slavery from their limits; and the latter answered: "That is a question for the Supreme Court."

The election came. Mr. Buchanan was elected, and the indorsement, such as it was, secured. That was the second point gained. The indorsement, however, fell short of a clear popular majority by nearly four hundred thousand votes, and so, perhaps, was not overwhelmingly reliable and satisfactory. The outgoing President, in his last annual message, as impressively as possible echoed back upon the people the weight and authority of the indorsement. The Supreme Court met again; did not announce their decision, but ordered a reargument. The presidential inauguration came, and still no decision of the court; but the incoming President in his inaugural address fervently exhorted the people to abide by the forthcoming decision, whatever it might be. Then, in a few days, came the decision.

The reputed author of the Nebraska bill finds an early occasion to make a speech at this capital indorsing the Dred Scott decision, and vehemently denouncing all opposition to it. The new President, too, seizes the early occasion of the Silliman letter to indorse and strongly construe that decision, and

to express his astonishment that any different view had ever been entertained!

At length a squabble springs up between the President and the author of the Nebraska bill, on the mere question of *fact,* whether the Lecompton Constitution was or was not, in any just sense, made by the people of Kansas; and in that quarrel the latter declares that all he wants is a fair vote for the people, and that he cares not whether slavery be voted *down* or voted *up*. I do not understand his declaration that he cares not whether slavery be voted down or voted up to be intended by him other than as an apt definition of the policy he would impress upon the public mind—the principle for which he declares he has suffered so much, and is ready to suffer to the end. And well may he cling to that principle. If he has any parental feeling, well may he cling to it. That principle is the only shred left of his original Nebraska doctrine. Under the Dred Scott decision "squatter sovereignty" squatted out of existence, tumbled down like temporary scaffolding—like the mold at the foundry served through one blast and fell back into loose sand —helped to carry an election, and then was kicked to the winds. His late joint struggle with the Republicans against the Lecompton Constitution involves nothing of the original Nebraska doctrine. That struggle was made on a point—the right of a people to make their own constitution—upon which he and the Republicans have never differed.

The several points of the Dred Scott decision, in connection with Senator Douglas's "care not" policy, constitute the piece of machinery in its present state of advancement. This was the third point gained. The working points of that machinery are:

1. That no negro slave, imported as such from Africa, and no descendant of such slave, can ever be a citizen of any State, in the sense of that term as used in the Constitution of the United States. This point is made in order to deprive the negro, in every possible event, of the benefit of that provision of the United States Constitution which declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States."

2. That, "subject to the Constitution of the United States,"

neither Congress nor a Territorial Legislature can exclude slavery from any United States Territory. This point is made in order that individual men may fill up the Territories with slaves, without danger of losing them as property, and thus to enhance the chances of permanency to the institution through all the future.

3. That whether the holding a negro in actual slavery in a free State makes him free as against the holder, the United States courts will not decide, but will leave to be decided by the courts of any slave State the negro may be forced into by the master. This point is made, not to be pressed immediately; but, if acquiesced in for a while, and apparently indorsed by the people at an election, then to sustain the logical conclusion that what Dred Scott's master might lawfully do with Dred Scott, in the free State of Illinois, every other master may lawfully do with any other one, or one thousand slaves, in Illinois, or in any other free State.

Auxiliary to all this, and working hand in hand with it, the Nebraska doctrine, or what is left of it, is to educate and mold public opinion, at least Northern public opinion, not to care whether slavery is voted down or voted up. This shows exactly where we now are; and partially, also, whither we are tending.

It will throw additional light on the latter, to go back and run the mind over the string of historical facts already stated. Several things will now appear less dark and mysterious than they did when they were transpiring. The people were to be left "perfectly free," "subject only to the Constitution." What the Constitution had to do with it outsiders could not then see. Plainly enough now, it was an exactly fitted niche for the Dred Scott decision afterward to come in, and declare the perfect freedom of the people to be just no freedom at all. Why was the amendment, expressly declaring the right of the people, voted down? Plainly enough now, the adoption of it would have spoiled the niche for the Dred Scott decision. Why was the court decision held up? Why even a Senator's individual opinion withheld till after the presidential election? Plainly enough now, the speaking out then would have damaged the perfectly free argument upon which the election was to be carried. Why the outgoing President's felicitation on the in-

dorsement? Why the delay of a reargument? Why the incoming President's advance exhortation in favor of the decision? These things look like the cautious patting and petting of a spirited horse preparatory to mounting him, when it is dreaded that he may give the rider a fall. And why the hasty after-indorsement of the decision by the President and others?

We cannot absolutely know that all these exact adaptations are the result of preconcert. But when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen—Stephen, Franklin, Roger, and James, for instance—and we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortices exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few, not omitting even scaffolding—or, if a single piece be lacking, we see the place in the frame exactly fitted and prepared yet to bring such piece in—in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first blow was struck.

It should not be overlooked that, by the Nebraska bill, the people of a *State* as well as Territory were to be left "perfectly free," "subject only to the Constitution." Why mention a State? They were legislating for Territories, and not for or about States. Certainly the people of a State are and ought to be subject to the Constitution of the United States; but why is mention of this lugged into this merely Territorial law? Why are the people of a Territory and the people of a State therein lumped together, and their relation to the Constitution therein treated as being precisely the same? While the opinion of the court, by Chief Justice Taney, in the Dred Scott case, and the separate opinions of all the concurring judges, expressly declare that the Constitution of the United States neither permits Congress nor a Territorial Legislature to exclude slavery from any United States Territory, they all omit to declare whether or not the same Constitution permits a State, or the people of a State, to exclude it. *Possibly,* this is a mere omission; but who can be quite sure, if McLean

or Curtis had sought to get into the opinion a declaration of unlimited power in the people of a State to exclude slavery from their limits, just as Chase and Mace sought to get such declaration, in behalf of the people of a Territory, into the Nebraska bill—I ask, who can be quite sure that it would not have been voted down in the one case as it had been in the other? The nearest approach to the point of declaring the power of a State over slavery is made by Judge Nelson. He approaches it more than once, using the precise idea, and almost the language too, of the Nebraska act. On one occasion his exact language is: "except in cases where the power is restrained by the Constitution of the United States, the law of the State is supreme over the subject of slavery within its jurisdiction." In what cases the power of the States is so restrained by the United States Constitution is left an open question, precisely as the same question as to the restraint on the power of the Territories was left open in the Nebraska act. Put this and that together, and we have another nice little niche, which we may, ere long, see filled with another Supreme Court decision declaring that the Constitution of the United States does not permit a *State* to exclude slavery from its limits. And this may especially be expected if the doctrine of "care not whether slavery be voted down or voted up" shall gain upon the public mind sufficiently to give promise that such a decision can be maintained when made.

Such a decision is all that slavery now lacks of being alike lawful in all the States. Welcome, or unwelcome, such decision is probably coming, and will soon be upon us, unless the power of the present political dynasty shall be met and overthrown. We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their State free, and we shall awake to the reality instead that the Supreme Court has made Illinois a slave State. To meet and overthrow the power of that dynasty is the work now before all those who would prevent that consummation. That is what we have to do. How can we best do it?

There are those who denounce us openly to their own friends, and yet whisper us softly that Senator Douglas is the aptest instrument there is with which to effect that object. They wish us to *infer* all from the fact that he now has a little quarrel with

the present head of the dynasty; and that he has regularly voted with us on a single point, upon which he and we have never differed. They remind us that he is a great man, and that the largest of us are very small ones. Let this be granted. But "a living dog is better than a dead lion." Judge Douglas, if not a dead lion for this work, is at least a caged and toothless one. How can he oppose the advances of slavery? He don't care anything about it. His avowed mission is impressing the "public heart" *to care nothing about it.* A leading Douglas Democratic newspaper thinks Douglas's superior talent will be needed to resist the revival of the African slave-trade. Does Douglas believe an effort to revive that trade is approaching? He has not said so. Does he really think so? But if it is, how can he resist it? For years he has labored to prove it a sacred right of white men to take negro slaves into the new Territories. Can he possibly show that it is less a sacred right to buy them where they can be bought cheapest? And unquestionably they can be bought cheaper in Africa than in Virginia. He has done all in his power to reduce the whole question of slavery to one of a mere right of property; and, as such, how can he oppose the foreign slave-trade—how can he refuse that trade in that "property" shall be "perfectly free"—unless he does it as a protection to the home production? And as the home producers will probably not ask the protection, he will be wholly without a ground of opposition.

Senator Douglas holds, we know, that a man may rightfully be wiser to-day than he was yesterday—that he may rightfully change when he finds himself wrong. But can we, for that reason, run ahead, and infer that he will make any particular change, of which he himself has given no intimation? Can we safely base our action upon any such vague inference? Now, as ever, I wish not to misrepresent Judge Douglas's position, question his motives, or do aught that can be personally offensive to him. Whenever, if ever, he and we can come together on principle so that our great cause may have assistance from his great ability, I hope to have interposed no adventitious obstacle. But clearly he is not now with us—he does not pretend to be—he does not promise ever to be.

Our cause, then, must be intrusted to, and conducted by, its own undoubted friends—those whose hands are free, whose

hearts are in the work, who *do care* for the result. Two years ago the Republicans of the nation mustered over thirteen hundred thousand strong. We did this under the single impulse of resistance to a common danger with every external circumstance against us. Of strange, discordant, and even hostile elements, we gathered from the four winds, and formed and fought the battle through, under the constant hot fire of a disciplined, proud, and pampered enemy. Did we brave all then to falter now?—now, when that same enemy is wavering, dissevered, and belligerent? The result is not doubtful. We shall not fail—if we stand firm, we *shall not fail*. Wise counsels may accelerate or mistakes delay it, but, sooner or later, the victory is sure to come.

SECOND JOINT DEBATE AT FREEPORT, AUGUST 27, 1858

Ladies and Gentlemen:—On Saturday last, Judge Douglas and myself first met in public discussion. He spoke one hour, I an hour and a half, and he replied for half an hour. The order is now reversed. I am to speak an hour, he an hour and a half, and then I am to reply for half an hour. I propose to devote myself during the first hour to the scope of what was brought within the range of his half-hour speech at Ottawa. Of course there was brought within the scope of that half-hour speech something of his own opening speech. In the course of that opening argument Judge Douglas proposed to me seven distinct interrogatories. In my speech of an hour and a half, I attended to some other parts of his speech, and incidentally, as I thought, answered one of the interrogatories then. I then distinctly intimated to him that I would answer the rest of his interrogatories on condition only that he should agree to answer as many for me. He made no intimation at the time of the proposition nor did he in his reply allude at all to that suggestion of mine. I do him no injustice in saying that he occupied at least half of his reply in dealing with me as though I had *refused* to answer his interrogatories. I now propose that I will answer any of the interrogatories, upon condition that he will answer questions from me not exceeding the same number.

I give him an opportunity to respond. The Judge remains silent. I now say that I will answer his interrogatories, whether he answers mine or not; and that after I have done so, I shall propound mine to him.

I have supposed myself, since the organization of the Republican party at Bloomington, in May, 1856, bound as a party man by the platforms of the party, then and since. If in any interrogatories which I shall answer I go beyond the scope of what is within these platforms, it will be perceived that no one is responsible but myself.

Having said thus much, I will take up the Judge's interrogatories as I find them printed in the Chicago *Times,* and answer them *seriatim.* In order that there may be no mistake about it, I have copied the interrogatories in writing, and also my answers to them. The first one of these interrogatories is in these words:

Question 1. "I desire to know whether Lincoln to-day stands as he did in 1854, in favor of the unconditional repeal of the Fugitive Slave law?"

Answer. I do not now, nor ever did, stand in favor of the unconditional repeal of the Fugitive Slave law.

Q. 2. "I desire him to answer whether he stands pledged to-day as he did in 1854, against the admission of any more slave States into the Union, even if the people want them?"

A. I do not now, nor ever did, stand pledged against the admission of any more slave States into the Union.

Q. 3. "I want to know whether he stands pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make?"

A. I do not stand pledged against the admission of a new State into the Union with such a constitution as the people of that State may see fit to make.

Q. 4. "I want to know whether he stands to-day pledged to the abolition of slavery in the District of Columbia?"

A. I do not stand to-day pledged to the abolition of slavery in the District of Columbia.

Q. 5. "I desire him to answer whether he stands pledged to the prohibition of the slave-trade between the different States?"

A. I do not stand pledged to the prohibition of the slave-trade between the different States.

Q. 6. "I desire to know whether he stands pledged to prohibit slavery in all the Territories of the United States, North as well as South of the Missouri Compromise line?"

A. I am impliedly, if not expressly, pledged to a belief in the *right* and *duty* of Congress to prohibit slavery in all the United States Territories.

Q. 7. "I desire him to answer whether he is opposed to the acquisition of any new territory unless slavery is first prohibited therein?"

A. I am not generally opposed to honest acquisition of territory; and, in any given case, I would or would not oppose such acquisition, accordingly as I might think such acquisition would or would not aggravate the slavery question among ourselves.

Now, my friends, it will be perceived upon an examination of these questions and answers, that so far I have only answered that I was not *pledged* to this, that, or the other. The Judge has not framed his interrogatories to ask me anything more than this, and I have answered in strict accordance with the interrogatories, and have answered truly that I am not *pledged* at all upon any of the points to which I have answered. But I am not disposed to hang upon the exact form of his interrogatory. I am really disposed to take up at least some of these questions, and state what I really think upon them.

As to the first one, in regard to the Fugitive Slave law, I have never hesitated to say, and I do not now hesitate to say, that I think, under the Constitution of the United States, the people of the Southern States are entitled to a Congressional Fugitive Slave law. Having said that, I have had nothing to say in regard to the existing Fugitive Slave law, further than that I think it should have been framed so as to be free from some of the objections that pertain to it, without lessening its efficiency. And inasmuch as we are now not in an agitation in regard to an alteration or modification of that law, I would not be the man to introduce it as a new subject of agitation upon the general question of slavery.

In regard to the other question, of whether I am pledged to the admission of any more slave States into the Union, I state to you very frankly that I would be exceedingly sorry ever to be put in a position of having to pass upon that question. I should be exceedingly glad to know that there would never be

another slave State admitted into the Union; but I must add, that if Slavery shall be kept out of the Territories during the territorial existence of any one given Territory, and then the people shall, having a fair chance and a clear field, when they come to adopt the Constitution, do such an extraordinary thing as to adopt a slave Constitution, uninfluenced by the actual presence of the institution among them, I see no alternative, if we own the country, but to admit them into the Union.

The third interrogatory is answered by the answer to the second, it being, as I conceive, the same as the second.

The fourth one is in regard to the abolition of slavery in the District of Columbia. In relation to that, I have my mind very distinctly made up. I should be exceedingly glad to see slavery abolished in the District of Columbia. I believe that Congress possesses the constitutional power to abolish it. Yet, as a member of Congress, I should not, with my present views, be in favor of *endeavoring* to abolish slavery in the District of Columbia, unless it would be upon these conditions: *First,* that the abolition should be gradual; *second,* that it should be on a vote of the majority of qualified voters in the District; and *third,* that compensation should be made to unwilling owners. With these three conditions, I confess I would be exceedingly glad to see Congress abolish slavery in the District of Columbia, and, in the language of Henry Clay, "sweep from our Capital that foul blot upon our nation."

In regard to the fifth interrogatory, I must say here that as to the question of the abolition of the slave-trade between the different States, I can truly answer, as I have, that I am *pledged* to nothing about it. It is a subject to which I have not given that mature consideration that would make me feel authorized to state a position so as to hold myself entirely bound by it. In other words, that question has never been prominently enough before me to induce me to investigate whether we really have the constitutional power to do it. I could investigate it if I had sufficient time to bring myself to a conclusion upon that subject, but I have not done so, and I say so frankly to you here and to Judge Douglas. I must say, however, that if I should be of opinion that Congress does possess the constitutional power to abolish the slave-trade among the different States, I should still not be in favor of the

exercise of that power unless upon some conservative principle, as I conceive it, akin to what I have said in relation to the abolition of slavery in the District of Columbia.

My answer as to whether I desire that slavery should be prohibited in all the Territories of the United States is full and explicit within itself, and cannot be made clearer by any comments of mine. So I suppose in regard to the question whether I am opposed to the acquisition of any more territory unless slavery is first prohibited therein, my answer is such that I could add nothing by the way of illustration, or making myself better understood, than the answer which I have placed in writing.

Now in all this the Judge has me, and he has me on the record. I suppose he had flattered himself that I was really entertaining one set of opinions for one place and another set for another place—that I was afraid to say at one place what I uttered at another. What I am saying here I suppose I say to a vast audience as strongly tending to Abolitionism as any audience in the State of Illinois, and I believe I am saying that which, if it would be offensive to any persons and render them enemies to myself, would be offensive to persons in this audience.

I now proceed to propound to the Judge the interrogatories, so far as I have framed them. I will bring forward a new installment when I get them ready. I will bring them forward now, only reaching to number four.

The first one is:

Question 1. If the people of Kansas shall, by means entirely unobjectionable in all other aspects, adopt a State Constitution, and ask admission into the Union under it, *before* they have the requisite number of inhabitants according to the English bill—some ninety-three thousand—will you vote to admit them?

Q. 2. Can the people of a United States Territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a State Constitution?

Q. 3. If the Supreme Court of the United States shall decide that States cannot exclude slavery from their limits, are

you in favor of acquiescing in, adopting, and following such decision as a rule of a political action?

Q. 4. Are you in favor of acquiring additional territory, in disregard of how such acquisition may affect the nation on the slavery question?

As introductory to these interrogatories which Judge Douglas propounded to me at Ottawa, he read a set of resolutions which he said Judge Trumbull and myself had participated in adopting, in the first Republican State Convention, held at Springfield, in October, 1854. He insisted that I and Judge Trumbull, and perhaps the entire Republican party, were responsible for the doctrines contained in the set of resolutions which he read, and I understand that it was from that set of resolutions that he deduced the interrogatories which he propounded to me, using these resolution as a sort of authority for propounding those questions to me. Now I say here to-day that I do not answer his interrogatories because of their springing at all from that set of resolutions which he read. I answered them because Judge Douglas thought fit to ask them. I do not now, nor ever did, recognize any responsibility upon myself in that set of resolutions. When I replied to him on that occasion, I assured him that I never had anything to do with them. I repeat here to-day that I never in any possible form had anything to do with that set of resolutions. It turns out, I believe, that those resolutions were never passed at any convention held in Springfield. It turns out that they were never passed at any convention or any public meeting that I had any part in. I believe it turns out, in addition to all this, that there was not, in the fall of 1854, any convention holding a session in Springfield calling itself a Republican State convention; yet it is true there was a convention, or assemblage of men calling themselves a convention, at Springfield, that did pass *some* resolutions. But so little did I really know of the proceedings of that convention, or what set of resolutions they had passed, though having a general knowledge that there had been such an assemblage of men there, that when Judge Douglas read the resolutions, I really did not know but that they had been the resolutions passed then and there. I did not question that they were the resolutions adopted. For I

could not bring myself to suppose that Judge Douglas could say what he did upon this subject without *knowing* that it was true. I contented myself, on that occasion, with denying, as I truly could, all connection with them, not denying or affirming whether they were passed at Springfield. Now it turns out that he had got hold of some resolutions passed at some convention or public meeting in Kane County. I wish to say here, that I don't conceive that in any fair and just mind this discovery relieves me at all. I had just as much to do with the convention in Kane County as that at Springfield. I am just as much responsible for the resolutions at Kane County as those at Springfield, the amount of the responsibility being exactly nothing in either case; no more than there would be in regard to a set of resolutions passed in the moon.

I allude to this extraordinary matter in this canvass for some further purpose than anything yet advanced. Judge Douglas did not make his statement upon that occasion as matters that he believed to be true, but he stated them roundly as *being true,* in such form as to pledge his veracity for their truth. When the whole matter turns out as it does, and when we consider who Judge Douglas is—that he is a distinguished Senator of the United States; that he has served nearly twelve years as such; that his character is not at all limited as an ordinary Senator of the United States, but that his name has become of world-wide renown—it is *most extraordinary* that he should so far forget all the suggestions of justice to an adversary, or of prudence to himself, as to venture upon the assertion of that which the slightest investigation would have shown him to be wholly false. I can only account for his having done so upon the supposition that that evil genius which has attended him through his life, giving to him an apparent astonishing prosperity, such as to lead very many good men to doubt there being any advantage in virtue over vice—I say I can only account for it on the supposition that that evil genius has at last made up its mind to forsake him.

And I may add that another extraordinary feature of the Judge's conduct in this canvass—made more extraordinary by this incident—is, that he is in the habit, in almost all the speeches he makes, of charging falsehood upon his adversaries, myself and others. I now ask whether he is able to find in

anything that Judge Trumbull, for instance, has said, or in anything that I have said, a justification at all compared with what we have, in this instance, for that sort of vulgarity.

I have been in the habit of charging as a matter of belief on my part that, in the introduction of the Nebraska bill into Congress, there was a conspiracy to make slavery perpetual and national. I have arranged from time to time the evidence which establishes and proves the truth of this charge. I recurred to this charge at Ottawa. I shall not now have time to dwell upon it at very great length; but, inasmuch as Judge Douglas in his reply of half an hour made some points upon me in relation to it, I propose noticing a few of them.

The Judge insists that, in the first speech I made, in which I very distinctly made that charge, he thought for a good while I was in fun!—that I was playful—that I was not sincere about it—and that he only grew angry and somewhat excited when he found that I insisted upon it as a matter of earnestness. He says he characterized it as a falsehood as far as I implicated his *moral character* in that transaction. Well, I did not know, till he presented that view, that I had implicated his moral character. He is very much in the habit, when he argues me up into a position I never thought of occupying, of very cozily saying he has no doubt Lincoln is "conscientious" in saying so. He should remember that I did not know but what *he* was ALTOGETHER "CONSCIENTIOUS" in that matter. I can conceive it possible for men to conspire to do a good thing, and I really find nothing in Judge Douglas's course of arguments that is contrary to or inconsistent with his belief of a conspiracy to nationalize and spread slavery as being a good and blessed thing, and so I hope he will understand that I do not at all question but that in all this matter he is entirely "conscientious."

But to draw your attention to one of the points I made in this case, beginning at the beginning. When the Nebraska bill was introduced, or a short time afterward, by an amendment, I believe, it was provided that it must be considered "the true intent and meaning of this act not to legislate slavery into any State or Territory, or to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their own domestic institutions in their own way, subject only to the Con-

stitution of the United States." I have called his attention to the fact that when he and some others began arguing that they were giving an increased degree of liberty to the people in the Territories over and above what they formerly had on the question of slavery, a question was raised whether the law was enacted to give such unconditional liberty to the people; and to test the sincerity of this mode of argument, Mr. Chase, of Ohio, introduced an amendment, in which he made the law—if the amendment were adopted—expressly declare that the people of the Territory should have the power to exclude slavery if they saw fit. I have asked attention also to the fact that Judge Douglas, and those who acted with him, voted that amendment down, notwithstanding it expressed exactly the thing they said was the true intent and meaning of the law. I have called attention to the fact that in subsequent times a decision of the Supreme Court has been made in which it has been declared that a Territorial Legislature has no constitutional right to exclude slavery. And I have argued and said that for men who did intend that the people of the Territory should have the right to exclude slavery absolutely and unconditionally, the voting down of Chase's amendment is wholly inexplicable. It is a puzzle—a riddle. But I have said that with men who did look forward to such a decision, or who had it in contemplation that such a decision of the Supreme Court would or might be made, the voting down of that amendment would be perfectly rational and intelligible. It would keep Congress from coming in collision with the decision when it was made. Anybody can conceive that if there was an intention or expectation that such a decision was to follow, it would not be a very desirable party attitude to get into for the Supreme Court—all or nearly all its members belonging to the same party—to decide one way, when the party in Congress had decided the other way. Hence it would be very rational for men expecting such a decision to keep the niche in that law clear for it. After pointing this out, I tell Judge Douglas that it looks to me as though here was the reason why Chase's amendment was voted down. I tell him that as he did it, and knows why he did it, if it was done for a reason different from this, *he knows what that reason was, and can tell us what it was.* I tell him, also, it will be vastly more satisfactory

to the country for him to give some other plausible, intelligible reason *why* it was voted down than to stand upon his dignity and call people liars. Well, on Saturday he did make his answer, and what do you think it was? He says if I had only taken upon myself to tell the whole truth about that amendment of Chase's, no explanation would have been necessary on his part—or words to that effect. Now, I say here that I am quite unconscious of having suppressed anything material to the case, and I am very frank to admit if there is any sound reason other than that which appeared to me material, it is quite fair for him to present it. What reason does he propose? That when Chase came forward with his amendment expressly authorizing the people to exclude slavery from the limits of every Territory, General Cass proposed to Chase, if he (Chase) would add to his amendment that the people should have the power to *introduce* or exclude, they would let it go. This is substantially all of his reply. And because Chase would not do that they voted his amendment down. Well, it turns out, I believe, upon examination, that General Cass took some part in the little running debate upon that amendment, *and then ran away and did not vote on it at all.* Is not that the fact? So confident, as I think, was General Cass that there was a snake somewhere about, he chose to run away from the whole thing. This is an inference I draw from the fact that, though he took part in the debate, his name does not appear in the ayes and noes. But does Judge Douglas's reply amount to a satisfactory answer? [Cries of "Yes," "Yes," and "No."] There is some little difference of opinion here. But I ask attention to a few more views bearing on the question of whether it amounts to a satisfactory answer. The men who were determined that that amendment should not get into the bill, and spoil the place where the Dred Scott decision was to come in, sought an excuse to get rid of it somewhere. One of these ways—one of these excuses—was to ask Chase to add to his proposed amendment a provision that the people might *introduce* slavery if they wanted to. They very well knew Chase would do no such thing—that Mr. Chase was one of the men differing from them on the broad principle of his insisting that freedom was *better* than slavery—a man who would not consent to enact a law, penned with his own hand, by

which he was made to recognize slavery on the one hand and liberty on the other as *precisely equal;* and when they insisted on his doing this, they very well knew they insisted on that which he would not for a moment think of doing, and that they were only bluffing him. I believe—I have not, since he made his answer, had a chance to examine the journals or *Congressional Globe,* and therefore speak from memory—I believe the state of the bill at that time, according to parliamentary rules, was such that no member could propose an additional amendment to Chase's amendment. I rather think this the truth—the Judge shakes his head. Very well. I would like to know then, *if they wanted Chase's amendment fixed over, why somebody else could not have offered to do it.* If they wanted it amended, why did they not offer the amendment? Why did they stand there taunting and quibbling at Chase? Why did they not *put it in themselves?* But, to put it on the other ground: suppose that there was such an amendment offered and Chase's was an amendment to an amendment; until one is disposed of by parliamentary law, you cannot pile another on. Then all these gentlemen had to do was to vote Chase's on, and then, in the amended form in which the whole stood, add their own amendment to it if they wanted to put it in that shape. This was all they were obliged to do, and the ayes and noes show that there were thirty-six who voted it down, against ten who voted in favor of it. The thirty-six held entire sway and control. They could in some form or other have put that bill in the exact shape they wanted. If there was a rule preventing their amending it at the time, they could pass that, and then, Chase's amendment being merged, put it in the shape they wanted. They did not choose to do so, but they went into a quibble with Chase to get him to add what they knew he would not add, and because he would not, they stand upon that flimsy pretext for voting down what they argued was the meaning and intent of their own bill. They left room thereby for this Dred Scott decision, which goes very far to make slavery national throughout the United States.

I pass one or two points I have because my time will very soon expire, but I must be allowed to say that Judge Douglas recurs again, as he did upon one of two other occasions, to the enormity of Lincoln—an insignificant individual like Lin-

coln—upon his *ipse dixit* charging a conspiracy upon a large number of members of Congress, the Supreme Court, and two Presidents, to nationalize slavery. I want to say that, in the first place, I have made no charge of this sort upon my *ipse dixit.* I have only arrayed the evidence tending to prove it, and presented it to the understanding of others, saying what I think it proves, but giving you the means of judging whether it proves it or not. This is precisely what I have done. I have not placed it upon my *ipse dixit* at all. On this occasion, I wish to recall his attention to a piece of evidence which I brought forward at Ottawa on Saturday, showing that he had made substantially the *same charge* against substantially the *same persons,* excluding his dear self from the category. I ask him to give some attention to the evidence which I brought forward, that he himself had discovered a "fatal blow being struck" against the right of the people to exclude slavery from their limits, which fatal blow he assumed as in evidence in an article in the Washington *Union,* published "by authority." I ask by whose authority? He discovers a similar or identical provision in the Lecompton Constitution. Made by whom? The framers of that constitution. Advocated by whom? By all the members of the party in the nation who advocated the introduction of Kansas into the Union under the Lecompton Constitution.

I have asked his attention to the evidence that he arrayed to prove that such a fatal blow was being struck, and to the facts which he brought forward in support of that charge—being identical with the one which he thinks so villainous in me. He pointed it not at a newspaper editor merely, but at the President and his Cabinet, and the members of Congress advocating the Lecompton Constitution, and those framing that instrument. I must again be permitted to remind him, that although my *ipse dixit* may not be as great as his, yet it somewhat reduces the force of his calling my attention to the *enormity* of my making a like charge against him.

Go on, Judge Douglas.

FAREWELL ADDRESS AT SPRINGFIELD

My Friends:—No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all

that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never could have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine Aid which sustained him; and in the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine Assistance, without which I cannot succeed, but with which success is certain. Again I bid you all an affectionate farewell.

THE GETTYSBURG ADDRESS

FOURSCORE and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here; but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new

birth of freedom; and that government of the people, by the people and for the people, shall not perish from the earth.

SECOND INAUGURAL ADDRESS

FELLOW COUNTRYMEN:—At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then a statement, somewhat in detail, of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest, which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago all thoughts were anxiously directed to an impending civil war. All dreaded it—all sought to avert it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union, and divide effects, by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier

triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both, North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

HENRY WARD BEECHER

HENRY WARD BEECHER

RAISING THE FLAG OVER FORT SUMTER

[Henry Ward Beecher, an American clergyman and publicist, endowed beyond any person of his day with the gift of "burning speech," was born in Connecticut in 1813. He graduated at Amherst and began the study of theology at Lane Seminary. When his studies were completed he became pastor of a church in Indiana. His eloquence in the pulpit only gradually developed. In his thirty-fourth year he went to Brooklyn and assumed the pastorate of Plymouth Church there. His genius had now attained maturity. One of the largest congregations in the country regularly assembled to hear him. Popular pressure forced him upon the platform. By the time the Civil War was at its height he had become a commanding figure, his speeches sharing with those of John Bright the distinction of having revolutionized English opinion on the subject of the merits of the struggle. Beecher advocated not only the abolition of slavery, however, but in his later years was a champion of temperance and of woman's rights. At his death in 1887 he was by general consent pronounced the most conspicuous figure in the American pulpit during the quarter of a century beginning with the year 1862. This was a long time during which to maintain such supremacy. The following oration was delivered April 14, 1865, at the close of the Civil War, the same day on which President Lincoln was assassinated. Only the opening and the close are here given.]

On this solemn and joyful day we again lift to the breeze our fathers' flag, now again the banner of the United States, with the fervent prayer that God would crown it with honor, protect it from treason, and send it down to our children, with all the blessings of civilization, liberty, and religion. Terrible in battle, may it be beneficent in peace. Happily, no bird or beast of prey has been inscribed upon it. The stars that redeem the night from darkness, and the beams of red light that beautify the morning, have been united upon its folds. As long as the sun endures, or the stars, may it wave over a nation neither enslaved nor enslaving! Once, and but once, has treason dishonored it. In that insane hour when the guilt-

iest and bloodiest rebellion of all time hurled their fires upon this fort, you, sir [turning to General Anderson], and a small, heroic band, stood within these now crumbled walls, and did gallant and just battle for the honor and defense of the nation's banner. In that cope of fire, that glorious flag still peacefully waved to the breeze above your head, unconscious of harm as the stars and skies above it. Once it was shot down. A gallant hand, in whose care this day it has been, plucked it from the ground, and reared it again—"cast down, but not destroyed." After a vain resistance, with trembling hand and sad heart, you withdrew it from its height, closed its wings, and bore it far away, sternly to sleep amid the tumults of rebellion and the thunder of battle. The first act of war had begun. The long night of four years had set in. While the giddy traitors whirled in a maze of exhilaration, dim horrors were already advancing, that were ere long to fill the land with blood. To-day you are returned again. We devoutly join with you in thanksgiving to Almighty God that He has spared your honored life, and vouchsafed to you the honors of this day. The heavens over you are the same, the same shores; morning comes, and evening, as they did. All else, how changed! What grim batteries crowd the burdened shores! What scenes have filled this air and disturbed these waters! These shattered heaps of shapeless stone are all that is left of Fort Sumter. Desolation broods in yonder sad city—solemn retribution hath avenged our dishonored banner! You have come back with honor, who departed hence four years ago, leaving the air sultry with fanaticism. The surging crowds that rolled up their frenzied shouts as the flag came down, are dead, or scattered, or silent, and their habitations are desolate. Ruin sits in the cradle of treason. Rebellion has perished. But there flies the same flag that was insulted. With starry eyes it looks all over this bay for the banner that supplanted it, and sees it not. You that then, for the day, were humbled, are here again, to triumph once and forever. In the storm of that assault this glorious ensign was often struck; but, memorable fact, not one of its stars was torn out by shot or shell. It was a prophecy. It said: "Not one state shall be struck from this nation by treason!" The fulfillment is at hand. Lifted to the air to-day, it proclaims that after four years of war, "not a state is blotted

out." Hail to the flag of our fathers, and our flag! Glory to the banner that has gone through four years black with tempests of war, to pilot the nation back to peace without dismemberment! And glory be to God, who, above all hosts and banners, hath ordained victory, and shall ordain peace. Wherefore have we come hither, pilgrims from distant places? Are we come to exult that northern hands are stronger than southern? No, but to rejoice that the hands of those who defended a just and beneficent government are mightier than the hands that assaulted it. Do we exult over fallen cities? We exult that a nation has not fallen. We sorrow with the sorrowful. We sympathize with the desolate. We look upon this shattered fort and yonder dilapidated city with sad eyes, grieved that men should have committed such treason, and glad that God hath set such a mark upon treason that all ages shall dread and abhor it. We exult, not for a passion gratified, but for a sentiment victorious; not for temper, but for conscience; not, as we devoutly believe, that our will is done, but that God's will hath been done. We should be unworthy of that liberty entrusted to our care, if, on such a day as this, we sullied our hearts by feelings of aimless vengeance, and equally unworthy if we did not devoutly thank Him who hath said: "Vengeance is mine; I will repay, saith the Lord," that He hath set a mark upon arrogant rebellion, ineffaceable while time lasts.

Since this flag went down on that dark day, who shall tell the mighty woes that have made this land a spectacle to angels and men? The soil has drunk blood and is glutted. Millions mourn for millions slain, or, envying the dead, pray for oblivion. Towns and villages have been razed. Fruitful fields have turned back to wilderness. It came to pass, as the prophet said: "The sun was turned to darkness, and the moon to blood." The course of law was ended. The sword sat chief magistrate in half the nation; industry was paralyzed; morals corrupted; the public weal invaded by rapine and anarchy; whole states ravaged by avenging armies. The world was amazed. The earth reeled. When the flag sank here, it was as if political night had come, and all beasts of prey had come forth to devour. That long night has ended. And for this returning day we have come from afar to rejoice and give thanks. No more war. No more accursed secession. No

more slavery, that spawned them both. Let no man misread the meaning of this unfolding flag! It says: "Government hath returned hither." It proclaims, in the name of vindicated government, peace and protection to loyalty, humiliation and pains to traitors. This is the flag of sovereignty. The nation, not the states, is sovereign. Restored to authority, this flag commands, not supplicates. There may be pardon, but no concession. There may be amnesty and oblivion, but no honeyed compromises. The nation to-day has peace for the peaceful, and war for the turbulent. The only condition of submission is to submit! There is the Constitution, there are the laws, there is the government. They rise up like mountains of strength that shall not be moved. They are the conditions of peace. One nation, under one government, without slavery, has been ordained, and shall stand. There can be peace on no other basis. On this basis reconstruction is easy, and needs neither architect nor engineer. Without this basis no engineer or architect shall ever reconstruct these rebellious states. We do not want your cities nor your fields. We do not envy you your prolific soil, nor heavens full of perpetual summer. Let agriculture revel here; let manufacturers make every stream twice musical; build fleets in every port; inspire the arts of peace and genius second only to that of Athens, and we shall be glad in your gladness, and rich in your wealth. All that we ask is unswerving loyalty and universal liberty. And that, in the name of this high sovereignty of the United States of America, we demand; and that, with the blessing of Almighty God, we will have! We raise our fathers' banner that it may bring back better blessings than those of old; that it may cast out the devil of discord; that it may restore lawful government, and a prosperity purer and more enduring than that which it protected before; that it may win parted friends from their alienation; that it may inspire hope, and inaugurate universal liberty; that it may say to the sword, "Return to thy sheath"; and to the plow and sickle, "Go forth"; that it may heal all jealousies, unite all policies, inspire a new national life, compact our strength, purify our principles, ennoble our national ambitions, and make this people great and strong, not for aggression and quarrelsomeness, but for the peace of the world, giving to us the

glorious prerogative of leading all nations to juster laws, to more humane policies, to sincerer friendship, to rational, instituted civil liberty, and to universal Christian brotherhood. Reverently, piously, in hopeful patriotism, we spread this banner on the sky, as of old the bow was painted on the cloud, and, with solemn fervor, beseech God to look upon it and make it a memorial of an everlasting covenant and decree that never again on this fair land shall a deluge of blood prevail. Why need any eye turn from this spectacle? Are there not associations which, overleaping the recent past, carry us back to times when, over North and South, this flag was honored alike by all? In all our colonial days we were one; in the long revolutionary struggle and in the scores of prosperous years succeeding. When the passage of the Stamp Act in 1765 aroused the colonies, it was Gadsden, of South Carolina, that cried, with prescient enthusiasm, "We stand on the broad common ground of those natural rights that we all feel and know as men. There ought to be no New England man, no New Yorker, known on this continent, but all of us," said he, "Americans." That was the voice of South Carolina. That shall be the voice of South Carolina. Faint is the echo; but it is coming. We now hear it sighing sadly through the pines; but it shall yet break in thunder upon the shore. No North, no West, no South, but one United States of America. There is scarcely a man born in the South who has lifted his hand against this banner but had a father who would have died for it. Is memory dead? Is there no historic pride? Has a fatal fury struck blindness or hate into eyes that used to look kindly toward each other, that read the same Bible, that hung over the historic pages of our national glory, that studied the same Constitution? Let this uplifting bring back all of the past that was good, but leave in darkness all that was bad. It was never before so wholly unspotted, so clear of all wrong, so purely and simply the sign of justice and liberty. Did I say that we brought back the same banner that you bore away, noble and heroic sir? It is not the same. It is more and better than it was. The land is free from slavery since that banner fell.

. . . . . .

We have shown, by all that we have suffered in war, how great is our estimate of the importance of the southern states

of this Union; and we will measure that estimate, now, in peace, by still greater exertions for their rebuilding. Will reflecting men not perceive, then, the wisdom of accepting established facts, and, with alacrity of enterprise, begin to retrieve the past? Slavery cannot come back. It is the interest, therefore, of every man to hasten its end. Do you want more war? Are you not yet weary of contest? Will you gather up the unexploded fragments of this prodigious magazine of all mischief, and heap them up for continued explosions? Does not the South need peace? And, since free labor is inevitable, will you have it in its worst forms or in its best? Shall it be ignorant, impertinent, indolent, or shall it be educated, self-respecting, moral, and self-supporting? Will you have men as drudges, or will you have them as citizens? Since they have vindicated the government, and cemented its foundation stones with their blood, may they not offer the tribute of their support to maintain its laws and its policy? It is better for religion; it is better for political integrity; it is better for industry; it is better for money—if you will have that ground motive—that you should educate the black man, and, by education, make him a citizen. They who refuse education to the black man would turn the South into a vast poorhouse, and labor into a pendulum, incessantly vibrating between poverty and indolence. From this pulpit of broken stone we speak forth our earnest greeting to all our land. We offer to the President of these United States our solemn congratulations that God has sustained his life and health under the unparalleled burdens and sufferings of four bloody years, and permitted him to behold this auspicious consummation of that national unity for which he has waited with so much patience and fortitude, and for which he has labored with such disinterested wisdom. To the members of the government associated with him in the administration of perilous affairs in critical times; to the senators and representatives of the United States, who have eagerly fashioned the instruments by which the popular will might express and enforce itself, we tender our grateful thanks. To the officers and men of the army and navy, who have so faithfully, skillfully, and gloriously upheld their country's authority, by suffering, labor, and sublime courage, we offer here a tribute beyond

the compass of words. Upon those true and faithful citizens, men and women, who have borne up with unflinching hope in the darkest hour, and covered the land with the labors of love and charity, we invoke the divinest blessing of Him whom they have so truly imitated. But chiefly to Thee, God of our fathers, we render thanksgiving and praise for that wondrous providence that has brought forth from such a harvest of war the seed of so much liberty and peace. We invoke peace upon the North. Peace be to the West! Peace be upon the South! In the name of God we lift up our banner, and dedicate it to peace, union, and liberty, now and forevermore! Amen.

SAMUEL JONES TILDEN

NEGRO SUFFRAGE

[Samuel Jones Tilden, an American statesman, whose contest with Rutherford B. Hayes for the Presidency of the United States caused the creation of the electoral commission, was born in New York State in 1814. From the moment he began to speak, his command of words attracted attention and caused his parents to anticipate that he would be a famous orator. His education was completed partly at Yale and partly at the University of New York. He began life by practicing law in the city of New York. Entering politics as a Democrat, he was elected to the state legislature. By the time the Civil War broke out he was a leader of his party in the state, but he first attracted wide national attention by his war upon the corrupt Tweed ring that had plundered the city of New York for years. His success in putting an end to this scandal resulted in his election as governor of New York State in 1874. His nomination as Democratic candidate for the Presidency followed two years later. The result of the election was long in doubt, but was finally decided in favor of Hayes by an electoral commission, specially created by act of Congress. Tilden retired to private life, but remained until his death a trusted leader of the Democracy. He twice refused to become again candidate for President. At his death in 1886, he bequeathed a large fortune to public uses; the Tilden Library, merged into the New York Public Library, being one of his benefactions. The following speech, pointing out the dangers and probable effects of negro suffrage, was delivered at the Democratic State Convention, Albany, 1868.]

On the formation of the government of the United States, the question still remained to be solved, what practical character should be impressed upon it, in its actual administration. Governor Morris, who had favored a centralized system tending to aristocracy and monarchy, when asked his opinion of the Constitution, answered, "That depends on how it is construed."

During the controversies of its earlier years, men's minds were constantly turned toward organic questions. Every measure was tested by its relations to such questions. Parties im-

puted to each other designs to change the character of the government. Jefferson, in the nation, and George Clinton, in this state, led the Democratic masses against a centralism which they feared would in practice assimilate our new institutions to the British system, from which the Revolution had emancipated us; and it is now historically certain that a powerful element in the Federal party of that day did in fact desire such a result. Hamilton believed Burr, even while the latter stood high in public esteem, to be capable of a Roman or French ambition, and did not deem his success in establishing a dictatorship or an empire impossible, if he could gain the presidency and wield its powers for that object. Other eminent public men entertained the same fears, in the event of a civil convulsion, which Hamilton expected. With such ideas in men's minds, the political contest of 1800 was fought and decided in the city of New York for the state and for the nation.

The result closed the first era of our governmental history. The liberal and beneficent political philosophy of Jefferson became ascendant everywhere in the public councils and in the popular opinion. The essential character of the government became fixed, and men's ideas in respect to it settled. Organic questions, debates as to the structure of the government, ceased to occupy public attention. For sixty years our controversies turned on questions of administrative policy. Eddies in the current of our progress there were. The War of 1812, even under Madison, caused a centralization in administrative measures and policies which cost us a quarter of a century of peace to remove. But, on the whole, the master-wisdom of governing little and leaving as much as possible to the localities and to individuals, prevailed; and we progressively limited the sphere of governmental action, and enlarged the domain of individual conscience and judgment. These sixty years were a period of transcendent national growth and prosperity, and of universal happiness among the people.

How and why we passed from that fortunate condition into a gigantic civil war; the moral and social causes which gradually prepared such a result; the events of that conflict, I cannot pause to discuss. When at last we brought the contest to a successful issue, and especially when the voluntary extinction of slavery declared—what moral and material causes had

already made certain—that our Northern system of society and industry are to prevail in every part of this continent which shall be occupied by us, I hoped that we might speedily restore the people of the revolted states to their true relations to the Union; and then, that we might at once begin to deal with the administrative questions which the war had cast upon us.

Questions of this sort there were, enough for a generation of the most earnest political activity. The reaction against the heresy of secession, the public necessities during the war, the lead throughout all that struggle of a party always imbued with false ideas of government and with obsolete notions of political economy, and always dominated over by class interests, had created for the time an overwhelming tendency to centralism. All our administrative systems had become buried under a fungus-growth, which was smothering all trade, and sucking out the vitality of the industries of the country.

I looked to the Democratic party as the only agency through which the government could be brought back to the liberal ideas and beneficent policies which had prevailed under Jefferson and Jackson; but before we could enter on the work of administrative and economical reform, pacification was necessary. A complete and harmonious restoration of the revolted states would have been effected if the Republican party had not proved to be totally incapable of acting in the case with any large, wise, or firm statesmanship.

This crisis was the trial of the Republican party. The question was whether it could become a permanent party in the country, continuing to govern for the present, capable of being, from time to time, called to govern; or whether it must admit itself to be but a revolutionary faction, accepted by the people during war, accepted for the venom, if not the vigor with which it could strike, acting often "outside the Constitution," often converting the regular and lawful organs of the government into a French committee of public safety, or a Jacobin club, and now, incapable of adapting itself to the work of pacification when that has become the commanding public necessity; and, therefore, its mission being fulfilled, having nothing left to it but to die and be forever dismissed from our national history.

In this trial the Republican party completely failed. It could do nothing but strike, when to strike was no longer necessary, or wise, or humane, or Christian; and when to continue to strike was ruin to all reviving commerce and reviving industries of the victorious North, and inflicted anew, upon an exhausted people, the burdens of war, after war was ended.

The Republican party, finding no difficulty outside of itself, found a difficulty in itself which was insurmountable—it could not change its own nature. If it could have generated one leader capable of the generous ambition of pacificating the country and founding a permanent ascendancy on the ultimate public opinion of the whole country, it might have lived. Even a large demagogue might have been a national benefaction. But two hundred small demagogues—not one of them able to extend his vision beyond the horizon of one congressional district, nor having much moral sway over the opinion of his constituency—found it easier and safer to stimulate the hatreds left by war, and the provincial passions which led to the war, than to act with the wise moderation of a comprehensive statesman, or even the prudent liberality of a conqueror.

The Republican party recoiled for a while on the fatal brink of the policy on which it had at last embarked. It had not the courage to conciliate by magnanimity, and to found its alliances and its hopes of success upon the better qualities of human nature. It totally abandoned all relations with the white race of the ten states. It resolved to make the black the governing power in the states, and by means of them to bring into Congress twenty senators and fifty representatives—practically appointed by itself in Washington.

It is evident that the internal government of those states was not the main object of this desperate expedient. The state organizations and new electoral bodies were so managed that the twenty senators and fifty representatives could be secured to the Republican party after it refused to trust to pacification.

The effect of a gain to the Republican party of twenty senators and fifty representatives is to strengthen its hold on the Federal government against the people of the North. Nor is there the slightest doubt that the paramount object and motive of the Republican party is, by these means to secure

itself against a reaction of opinion adverse to it, in our great populous northern commonwealths. The effect of its system and its own real purpose is to establish a domination over us of the northern states.

When the Republican party resolved to establish negro supremacy in the ten states in order to gain to itself the representation of those states in Congress, it had to begin by governing the people of those states by the sword. The four millions and a half of whites composed the electoral bodies. If they were to be put under the supremacy of the three millions of negroes, and twenty senators and fifty representatives were to be obtained through these three millions of negroes, it was necessary to obliterate every vestige of local authority, whether it had existed before the rebellion, or been instituted since by Mr. Lincoln or by the people. A bayonet had to be set to supervise and control every local organization. The military dictatorship had to be extended to the remotest ramification of human society. That was the first necessity.

The next was the creation of new electoral bodies for those ten states, in which, by exclusions, by disfranchisements and proscriptions, by control over registration, by applying test-oaths operating retrospectively, by intimidation, and by every form of influence, three millions of negroes are made to predominate over four and a half millions of whites.

How, my fellow citizens, has this work been accomplished, and at what cost? The main instruments have been the Freedman's Bureau and the army of the United States.

The Freedman's Bureau is partly an eleemosynary establishment which dispenses alms to the liberated slaves, and assumes to be their friend and protector. It is to a large extent a job for its dependents and their speculative associates. But, in its principal character, it is a political machine to organize and manage the three millions of negroes. Its cost, as reported by itself to the public treasury for the last two years, is about ten millions of dollars.

The army is used to overawe the white race, and sometimes to work and sometimes to shelter the working of the political system which goes on under the military governments of the ten states.

You have seen the telegrams announcing the reduction of

the army expenses. When I was in Washington, the week before last, I took some pains to ascertain the truth. I am able to inform you, from authentic data, that the monthly payments at the treasury for army expenses up to the beginning of the present month exceed twelve millions. I assert that they are now, to-day, running at the rate of one hundred and fifty millions per annum. They have not been less, but probably more, for the two years past. This does not include pensions, which are thirty-six millions more.

Remember that it is excessive taxation which crushes the industrial masses in European monarchies and despotism, and that this taxation is mainly caused by their military establishments, kept up by the ambitions of their rulers, by their mutual jealousies, and by the fears which tyrants entertain of their own peoples.

Remember that our wise ancestors warned us against standing armies, and all those false systems of government which require standing armies. They formed the Union of the states that we might be free from the jealousies of coterminous countries, which have been the usual pretext of tyrants for maintaining costly military establishments. They founded that Union on the principle of local self-government, to be everywhere carried on by the voluntary coöperation of the governed. They did not intend that one part of our country should govern another part, as European tyrants govern their subjects. Rebellion, which for a time disturbed this beneficent system, is conquered, but we do not return to government on the principles of our fathers. The southern people are willing and anxious to do so. We refuse. See how the refusal brings upon us the calamities foretold by the prophetic statesmen and patriots of 1776 and 1787.

We have now reached a period when everything valuable in the Constitution and in the government as formed by our fathers is brought into peril. Men's minds are unsettled by the civil strifes through which we have passed. The body of traditionary ideas which limited the struggles of parties within narrow and fixed boundaries is broken up. A temporary party majority, having complete sway over the legislative bodies, discards all standards—whether embodied in laws, constitutions, or in elementary and organic principles of free govern-

ment—acts its own pleasure as absolutely as if it were a revolutionary convention, and deems everything legitimate which can serve its party aims.

* * * * * * * * * *

The conviction of all our revered statesmen and patriots is, in the language of Mr. Jefferson, that "the concentration of legislative, executive, and judicial powers in the same hands is precisely the definition of despotic government." "An elective despotism," said he, "was not the government we fought for, but one that should not only be founded on free principles, but in which the powers of the government should be so divided among several bodies of magistracy as that no one could transcend their legal limits without being effectually checked and restrained by the others."

Hitherto the great right of the citizen to a voice in choosing his rulers has been safely intrenched in the constitutions of the several states. No legislative power in the land, federal or state, could touch it. No temporary political ascendancy, no fluctuation of parties, could endanger it. The state constitution could be changed only through slow processes—imposing delays insuring deliberation, and generally requiring several submissions to a vote of the people. To effect a change throughout the Union would require that these processes be carried through in each state separately. But once abdicate this rightful authority of the people of the several states, acting in their organic capacity; once allow Congress to usurp jurisdiction over the suffrage of the people of the states; once admit that this fundamental right may be changed by a mere enactment of Congress, without submission to a vote of the people—and no man in any state can tell how soon his vote may be rendered worthless, or how soon it may be taken from him. Mr. Sumner avows that his object is to control the next Presidential election. Adopt his theory; establish the precedent; accustom the people to acquiesce in the usurpation; and you will have a congressional majority changing the suffrage wherever it may be a convenient means of keeping themselves in power. An ambitious President, with a subservient majority in Congress; in possession of the machinery of the Federal Government; our political system centralized under the popular reaction against the heresy of secession, until the moral force

of the states to restrain is gone—and a supreme control over the suffrage is all that is wanting to complete and consummate a practical revolution in our government. Your future masters may indulge you a while in the forms of election, if they be allowed to make over the constituent bodies as often and as much as they please, letting in and shutting out voters to maintain their ascendancy. An addition of nine hundred and thirty-one thousand negroes—most of them emancipated slaves without any of the training, or traditions, or aspirations of freemen, who would as soon vote to make their favorite an emperor as to make him a president—will be a convenient accessory. And when their representatives get into power, who can doubt that they are capable of being made facile instruments of excluding opponents as well as of admitting allies? How do you think Senator Brownlow and his twenty associates would vote on a bill to regulate the suffrage by admitting negroes in New York, Pennsylvania, Ohio, Indiana, or Illinois? How would they vote on a bill to regulate the suffrage by excluding Irishmen or Germans? Do you think they would not assert the superior rights of the negroes born in this country over foreigners? Is it not at least prudent for all who possess the suffrage to keep the regulation of it where it now is—in the constitutions of the several states?

The Republicans have educated our people to overthrow what they called the "slave power." Analyze it. What was it? It was the influence which 350,000 heads of families, embracing 2,000,000 of the white race, owning slaves, and living intermingled with 6,000,000 of other whites not owning slaves, were capable of exercising over public opinion, thereby upon the government. It gave us Washington, Jefferson, Madison, Monroe, Jackson, Marshall, Clay, and hosts of other statesmen and patriots; and whatever influence could be exercised by it was only through the consent of millions of civilized people of our race. The struggle to overthrow it has cost the whole country a million of lives and four thousand millions of dollars. And now what is it proposed to the people of the great populous commonwealths of the North to accept in exchange, and as the recompense for such immense sacrifices?

The political power of the states where slavery once existed will remain, and after the next census will be enlarged by the

representation of all, instead of three-fifths of the former slaves. That power in the ten states, if the system of the Republicans shall prevail and continue—at any rate for the next few years, which involve practically all the business interests of the country—is to be wielded by a few hundred adventurers through the 3,000,000 emancipated slaves; and the centralization of our government authorities will cause it to act vastly more upon all our interests. It will give us Hunnicut for Washington, Underwood for Jefferson, and Brownlow for Jackson. Every element of this power would be inferior in morality and intelligence to the one which has been overthrown, and its influence upon our welfare would be immensely greater. Will the people of our great northern states accept a domination of such a "negro power," erected on the ruins of such a "slave power"?

I do not ask what will be the consequences on the white race of ten states—whether the white race will be expelled; I do not ask what will be the effects upon our industrial or commercial interests, or on the civilization of a portion of our country three and a half times as large as the French Empire.

If the authors of this policy tell you that the white people of the South deserve this infliction, I ask you whether you all deserve it? If, taking counsel of hatred, you think you are making a government for your late enemies, I remind you that you are also making a government for yourselves. Do the 25,000,000 of white people out of the ten states deserve such a government as you are imposing on them?

The masses of the Republicans do not understand the real nature of the system they are contributing to establish. They are misled by party association and party antagonism, by the animosities created by war, and the unsettled ideas which grow out of the novelty of the situation. The leaders are full of party passion and party ambition, and will not easily surrender the power of a centralized government, or the patronage and profits which are incident to an official expenditure of $500,000,000 a year. The grim Puritan of New England—whose only child, whose solitary daughter is already listening to the soft music of a Celtic wooer—stretches his hand down along the Atlantic coast to the receding and decaying African,

and says: "Come, let us rule this continent together!" The twelve senators from New England, with twenty from the ten states, would require only a few from Missouri, Tennessee, West Virginia, and from new states, to make a majority.

I do not forbid the banns; I simply point to the region which stretches from the Hudson to the Missouri. It is there that the Democracy must display their standards in another, and, I trust, final battle for constitutional government and civil liberty. I invited you to that theater last year; I come now to bid you Godspeed!

Every business, every industrial interest is paralyzed under excessive taxation, false systems of finance, extravagant cost of production, diminished ability to consume. You cannot obtain relief until you change your governmental policy. You cannot change that until you change the men who administer your government. The causes of the dangers in respect to our political institutions and civil liberty and the causes of your suffering in business are identical. For the safety of the one and for the relief of the other you must demand of the people a change of administration as now carried on by Congress.

ROSCOE CONKLING

NOMINATING GENERAL GRANT FOR A THIRD TERM

[Roscoe Conkling was born at Albany, N. Y., 1829. At the age of thirteen he entered the Mount Washington Collegiate Institute in New York City, where he studied several years, and in 1846 entered the law office of Spencer and Kernan. He was admitted to the bar in 1850, and in the same year was appointed district attorney of Oneida County. In 1858 he was elected Mayor of Utica. Toward the close of his second term he resigned this office to enter Congress. He was chosen United States senator in January, 1867. In a speech in the Senate, Conkling advocated the bill that proposed the formation of an electoral commission. After the election of Garfield, he, with his colleague, Thomas C. Platt, claimed the right to control federal appointments in New York state on the ground of previous agreement with the President. He opposed the appointment of William H. Robertson as collector of the port of New York, and after the appointment was confirmed, Mr. Conkling and Mr. Platt resigned their seats in the Senate, expecting a confirmation of their attitude by reëlection by the Legislature. In this they were disappointed, however, Warner Miller and Elbridge G. Latham being sent to the Senate in their stead. From this time Conkling engaged in law practice in New York. He died in 1888 from the effects of exposure in the great "blizzard" of that year. The speech below was made at the National Convention in Chicago, 1880.]

Do you ask what state he hails from?
Our sole reply shall be:
He hails from Appomattox
And its famous apple tree.

OBEYING instructions I should never dare to disregard, expressing also my own firm conviction, I rise in behalf of the state of New York to propose a nomination with which the country and the Republican party can grandly win. The election before us will be the Austerlitz of American politics. It will decide whether for years to come the country will be "Republican or Cossack." The need of the hour is a candidate

who can carry the doubtful states, north and south; and believing that he more surely than any other can carry New York against any opponent, and carry not only the North, but several states of the South, New York is for Ulysses S. Grant. He alone of living Republicans has carried New York as a presidential candidate. Once he carried it even according to a Democratic count, and twice he carried it by the people's vote, and he is stronger now. The Republican party with its standard in his hand is stronger now than in 1868 or 1872. Never defeated in war or in peace, his name is the most illustrious borne by any living man; his services attest his greatness, and the country knows them by heart. His fame was born not alone of things written and said, but of the arduous greatness of things done; and dangers and emergencies will search in vain in the future, as they have searched in vain in the past, for any other on whom the nation leans with such confidence and trust. Standing on the highest eminence of human distinction, and having filled all lands with his renown—modest, firm, simple, and self-poised—he has seen not only the titled, but the poor and the lowly, in the utmost ends of the world rise and uncover before him. He has studied the needs and defects of many systems of government, and he comes back a better American than ever, with a wealth of knowledge and experience added to the hard common sense which so conspicuously distinguished him in all the fierce light that beat upon him throughout the most eventful, trying, and perilous sixteen years of the nation's history.

Never having had "a policy to enforce against the will of the people," he never betrayed a cause or a friend, and the people will never betray or desert him. Vilified and reviled, truthlessly aspersed by numberless presses, not in other lands, but in his own, the assaults upon him have strengthened and seasoned his hold upon the public heart. The ammunition of calumny has all been exploded; the powder has all been burned once, its force is spent, and General Grant's name will glitter as a bright and imperishable star in the diadem of the Republic when those who have tried to tarnish it will have moldered in forgotten graves and their memories and epitaphs have vanished utterly.

Never elated by success, never depressed by adversity, he

has ever, in peace as in war, shown the very genius of common sense. The terms he prescribed for Lee's surrender foreshadowed the wisest principles and prophecies of true reconstruction.

Victor in the greatest of modern wars, he quickly signalized his aversion to war and his love of peace by an arbitration of international disputes which stands as the wisest and most majestic example of its kind in the world's diplomacy. When inflation, at the height of its popularity and frenzy, had swept both houses of Congress, it was the veto of Grant which, single and alone, overthrew expansion and cleared the way for specie resumption. To him, immeasurably more than to any other man, is due the fact that every paper dollar is as good as gold. With him as our leader we shall have no defensive campaign, no apologies or explanations to make. The shafts and arrows have all been aimed at him, and lie broken and harmless at his feet. Life, liberty, and property will find a safeguard in him. When he said of the black man in Florida, "Wherever I am, they may come also," he meant that, had he the power to help it, the poor dwellers in the cabins of the South should not be driven in terror from the homes of their childhood and the graves of their murdered dead. When he refused to receive Denis Kearney, he meant that the lawlessness and communism, although it should dictate laws to a whole city, would everywhere meet a foe in him, and, popular or unpopular, he will hew to the line of right, let the chips fly where they may.

His integrity, his common sense, his courage, and his unequaled experience are the qualities offered to his country. The only argument against accepting them would amaze Solomon. He thought there could be nothing new under the sun. Having tried Grant twice and found him faithful, we are told we must not, even after an interval of years, trust him again. What stultification does not such a fallacy involve? The American people exclude Jefferson Davis from public trust. Why? Because he was the arch traitor and would be a destroyer. And now the same people are asked to ostracize Grant and not trust him. Why? Because he was the arch preserver of his country; because, not only in war, but afterward, twice as a civic magistrate, he gave his highest, noblest efforts to the

Republic. Is such absurdity an electioneering jugglery or hypocrisy's masquerade?

There is no field of human activity, responsibility, or reason in which rational beings object to Grant because he has been weighed in the balance and not found wanting, and because he has had unequaled experience, making him exceptionally competent and fit. From the man who shoes your horse to the lawyer who pleads your case, the officer who manages your railway, the doctor into whose hands you give your life, or the minister who seeks to save your soul, what now do you reject because you have tried him and by his works have known him? What makes the presidential office an exception to all things else in the common sense to be applied to selecting its incumbent? Who dares to put fetters on the free choice and judgment which is the birthright of the American people? Can it be said that Grant has used official power to perpetuate his plan? He has no place. No official power has been used for him. Without patronage or power, without telegraph wires running from his house to the convention, without electioneering contrivances, without effort on his part, his name is on his country's lips, and he is struck at by the whole Democratic party because his nomination will be the death-blow to Democratic success. He is struck at by others who find offense and disqualification in the very service he has rendered and the very experience he has gained. Show me a better man. Name one, and I am answered; but do not point, as a disqualification, to the very facts which make this man fit beyond all others. Let not experience disqualify or excellence impeach him. There is no third term in the case, and the pretense will die with the political dog days which engendered it. Nobody is really worried about a third term except those hopelessly longing for a first term and the dupes they have made. Without bureaus, committees, officials, or emissaries to manufacture sentiment in his favor, without intrigue or effort on his part, Grant is the candidate whose supporters have never threatened to bolt. As they say, he is a Republican who never wavers. He and his friends stood by the creed and the candidates of the Republican party, holding the right of a majority as the very essence of their faith, and meaning to uphold that faith against the common enemy and the charlatans and

the guerrillas who from time to time deploy between the lines and forage on one side or the other.

The Democratic party is a standing protest against progress. Its purposes are spoils. Its hope and very existence is a solid South. Its success is a menace to prosperity and order.

This convention, as master of a supreme opportunity, can name the next President of the United States and make sure of his election and his peaceful inauguration. It can break the power which dominates and mildews the South. It can speed the nation in a career of grandeur eclipsing all past achievements. We have only to listen above the din and look beyond the dust of an hour to behold the Republican party advancing to victory with its greatest marshal at its head.

JAMES A. GARFIELD

SPEECH NOMINATING SHERMAN FOR PRESIDENT

[James Abram Garfield, twentieth president of the United States, was born at Orange, Ohio, Nov. 19, 1831. After a hard-working youth he obtained an education at Hiram College, Ohio, and at Williams College, and became president of Hiram in 1857. Studying law, he entered the Ohio senate, served with distinction in the war, was elected to Congress, and in 1880 to the Senate. In that year, and in part as a result of the speech here printed, he received the Republican nomination for the Presidency and was elected. On July 2, 1881, he was shot by Guiteau, in the railroad station at Washington. He died September 19. The following speech was delivered at the Republican National Convention at Chicago, July 5, 1880.]

I HAVE witnessed the extraordinary scenes of this Convention with deep solicitude. Nothing touches my heart more quickly than a tribute of honor to a great and noble character; but as I sat in my seat and witnessed this demonstration, this assemblage seemed to me a human ocean in tempest. I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man; but I remember that it is not the billows, but the calm level of the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the ocean, when the sunlight bathes its peaceful surface, then the astronomer and surveyor take the level from which they measure all terrestrial heights and depths.

Gentlemen of the Convention, your present temper may not mark the healthful pulse of our people. When your enthusiasm has passed, when the emotions of this hour have subsided, we shall find below the storm and passion that calm level of public opinion from which the thoughts of a mighty people are to be measured, and by which final action will be determined.

Not here, in this brilliant circle, where fifteen thousand men

and women are gathered, is the destiny of the Republic to be decreed for the next four years. Not here, where I see the enthusiastic faces of seven hundred and fifty-six delegates, waiting to cast their lots into the urn and determine the choice of the Republic, but by four millions of Republican firesides, where the thoughtful voters, with wives and children about them, with the calm thoughts inspired by love of home and country, with the history of the past, the hopes of the future, and reverence for the great men who have adorned and blessed our nation in days gone by, burning in their hearts—there God prepares the verdict which will determine the wisdom of our work to-night. Not in Chicago, in the heat of June, but at the ballot-boxes of the Republic, in the quiet of November, after the silence of deliberate judgment, will this question be settled. And now, gentlemen of the Convention, what do we want? [Voice: "We want Garfield!"]

Bear with me a moment. "Hear me for my cause," and for a moment "be silent that you may hear."

Twenty-five years ago this Republic was bearing and wearing a triple chain of bondage. Long familiarity with traffic in the bodies and souls of men had paralyzed the consciences of a majority of our people; the narrowing and disintegrating doctrine of State sovereignty had shackled and weakened the noblest and most beneficent powers of the national government; and the grasping power of slavery was seizing upon the virgin territories of the West, and dragging them into the den of eternal bondage.

At that crisis the Republican party was born. It drew its first inspiration from that fire of liberty which God has lighted in every human heart, and which all the powers of ignorance and tyranny can never wholly extinguish. The Republican party came to deliver and to save. It entered the arena where the beleaguered and assailed Territories were struggling for freedom, and drew around them the sacred circle of liberty, which the demon of slavery has never dared to cross. It made them free forever. Strengthened by its victory on the frontier, the young party, under the leadership of that great man who on this spot, twenty years ago, was made its chief, entered the national Capitol, and assumed the high duties of government. The light which shone from its banner illumined its

pathway to power. Every slave-pen and the shackles of every slave within the shadow of the Capitol were consumed in the rekindled fire of freedom.

Our great national industries by cruel and calculating neglect had been prostrated, and the streams of revenue flowed in such feeble currents that the treasury itself was well-nigh empty. The money of the people consisted mainly of the wretched notes of two thousand uncontrolled and irresponsible State banking corporations, which were filling the country with a circulation that poisoned, rather than sustained, the life of business.

The Republican party changed all this. It abolished the babel of confusion, and gave to the country a currency as national as its flag, based upon the sacred faith of the people. It threw its protecting arm around our great industries, and they stood erect with new life. It filled with the spirit of true nationality all the great functions of the government. It confronted a rebellion of unexampled magnitude, with slavery behind it, and, under God, fought the final battle of liberty until the victory was won.

Then, after the storms of battle, were heard the calm words of peace spoken by the conquering nation, saying to the foe that lay prostrate at its feet: "This is our only revenge—that you join us in lifting into the serene firmament of the Constitution, to shine like stars forever and ever, the immortal principles of truth and justice: that all men, white or black, shall be free, and shall stand equal before the law."

Then came the questions of reconstruction, the national debt, and the keeping of the public faith. In the settlement of these questions, the Republican party has completed its twenty-five years of glorious existence, and it has sent us here to prepare it for another lustrum of duty and of victory. How shall we accomplish this great work? We cannot do it, my friends, by assailing our Republican brethren. God forbid that I should say one word, or cast one shadow, upon any name on the roll of our heroes. The coming fight is our Thermopylæ. We are standing upon a narrow isthmus. If our Spartan hosts are united, we can withstand all the Persians that the Xerxes of Democracy can bring against us. Let us hold our ground this one year, and then "the stars in their courses" will fight for

us. The census will bring reinforcements and continued power.

But in order to win victory now, we want the vote of every Republican—of every Grant Republican, and every anti-Grant Republican, in America—of every Blaine man and every anti-Blaine man. The vote of every follower of every candidate is needed to make success certain. Therefore I say, gentlemen and brethren, we are here to take calm counsel together, and inquire what we shall do.

We want a man whose life and opinions embody all the achievements of which I have spoken. We want a man who, standing on a mountain height, traces the victorious footsteps of our party in the past, and, carrying in his heart the memory of its glorious deeds, looks forward prepared to meet the dangers to come. We want one who will act in no spirit of unkindness toward those we lately met in battle. The Republican party offers to our brethren of the South the olive-branch of peace, and invites them to renewed brotherhood on this supreme condition—that it shall be admitted forever, that in the war for the Union we were right and they were wrong. On that supreme condition we meet them as brethren, and ask them to share with us the blessings and honors of this great Republic.

Now, gentlemen, not to weary you, I am about to present a name for your consideration—the name of one who was the comrade, the associate, the friend of nearly all the noble dead whose faces look down upon us from these walls to-night; a man who began his career of public service twenty-five years ago—who courageously confronted the slave power in the days of peril on the plains of Kansas, when first began to fall the red drops of that bloody shower which finally swelled into the deluge of gore in the late Rebellion. He bravely stood by young Kansas, and, returning to his seat in the national Legislature, his pathway through all the subsequent years has been marked by labors worthily performed in every department of legislation.

You ask for his monument. I point you to twenty-five years of national statutes. Not one great, beneficent law has been placed on our statute books without his intelligent and powerful aid. He aided in formulating the laws to raise the

great armies and navies which carried us through the war. His hand was seen in the workmanship of those statutes that restored and brought back "the unity and married calm of States." His hand was in all that great legislation that created the war currency, and in all the still greater work that redeemed the promises of the government and made the currency equal to gold.

When at last he passed from the halls of legislation into a high executive office, he displayed that experience, intelligence, firmness, and poise of character, which have carried us through a stormy period of three years, with one-half the public Press crying "Crucify him!" and a hostile Congress seeking to prevent success. In all this he remained unmoved until victory crowned him. The great fiscal affairs of the nation, and the vast business interests of the country, he guarded and preserved while executing the law of resumption, and effected its object without a jar and against the false prophecies of one half of the Press and of all the Democratic party.

He has shown himself able to meet with calmness the great emergencies of the government. For twenty-five years he has trodden the perilous heights of public duty, and against all the shafts of malice has borne his breast unharmed. He has stood in the blaze of "that fierce light that beats against the throne"; but its fiercest ray has found no flaw in his armor, no stain upon his shield. I do not present him as a better Republican or a better man than thousands of others that we honor; but I present him for your deliberate and favorable consideration. I nominate John Sherman, of Ohio.

ROBERT G. INGERSOLL

"THE VISION OF WAR"

[Robert Green Ingersoll, lawyer, politician, and orator, was born in Dresden, N. Y., August 11, 1833. Removing with his family to Illinois in 1845, he went through the common schools, studied law, and was admitted to the bar. His first political alliance was with the Democratic party, and by them he was nominated for Congress in 1860. He was not elected. In 1862 he organized the Eleventh Illinois Cavalry, and went into service as its colonel. In 1864 he became a Republican in politics, and two years later was appointed Attorney-General of Illinois. Being sent as a delegate to the National Republican Convention in 1876, he flashed upon the country as an orator of unusual power, enlarging a hitherto local reputation into one of national dimensions. His speech in nominating James G. Blaine for President was the means of his achieving fame. The nomination and election went to Rutherford B. Hayes, who in the following year offered to Mr. Ingersoll the ministry to Germany, which was not accepted. Thereafter he practiced law in Washington and New York, and devoted much time to delivering lectures antagonistic to religion. He died at Dobbs Ferry, N. Y., July 21, 1899. "The Vision of War" forms part of a speech delivered at Indianapolis to the veteran soldiers, in 1876. The "Reunion Address" was made at Elmwood, Ill., in 1895. The speech entitled "Blaine—the Plumed Knight" was made in the Republican National Convention, held in Cincinnati, June 15, 1876. Mr. Blaine was often alluded to thereafter as "the plumed knight." The oration at the grave of his brother, Ebon C. Ingersoll, was delivered at Washington June, 3, 1879.]

THE past rises before me like a dream. Again we are in the great struggle for national life. We hear the sounds of preparation; the music of boisterous drums; the silver voices of heroic bugles. We see thousands of assemblages, and hear the appeals of orators. We see the pale cheeks of women, and the flushed faces of men; and in those assemblages we see all the dead whose dust we have covered with flowers. We lose sight of them no more. We are with them when they enlist in the great army of freedom. We see them part with those they love. Some are walking for the last time in quiet, woody

places with the maidens they adore. We hear the whisperings and the sweet vows of eternal love as they lingeringly part forever. Others are bending over cradles, kissing babes that are asleep. Some are receiving the blessings of old men. Some are parting with mothers who hold them and press them to their hearts again and again, and say nothing. Kisses and tears, tears and kisses—divine mingling of agony and love! And some are talking with wives, and endeavoring with brave words, spoken in the old tones, to drive from their hearts the awful fear. We see them part. We see the wife standing in the door with the babe in her arms—standing in the sunlight, sobbing. At the turn in the road a hand waves—she answers by holding high in her loving arms the child. He is gone, and forever.

We see them all as they march proudly away under the flaunting flags, keeping time to the grand, wild music of war —marching down the streets of the great cities, through the towns and across the prairies, down to the fields of glory, to do and to die for the eternal right.

We go with them, one and all. We are by their side on all the gory fields, in all the hospitals of pain, on all the weary marches. We stand guard with them in the wild storm and under the quiet stars. We are with them in ravines running with blood, in the furrows of old fields. We are with them between contending hosts, unable to move, wild with thirst, the life ebbing slowly away among the withered leaves. We see them pierced by balls and torn with shells, in the trenches, by forts, and in the whirlwind of the charge, where men become iron, with nerves of steel.

We are with them in the prisons of hatred and famine; but human speech can never tell what they endured.

We are at home when the news comes that they are dead. We see the maiden in the shadow of her first sorrow. We see the silvered head of the old man bowed with the last grief.

The past rises before us, and we see four millions of human beings governed by the lash; we see them bound hand and foot; we hear the strokes of cruel whips; we see the hounds tracking women through tangled swamps. We see babes sold from the breasts of mothers. Cruelty unspeakable! Outrage infinite!

Four million bodies in chains! four million souls in fetters! All the sacred relations of wife, mother, father, and child trampled beneath the brutal feet of might. And all this was done under our own beautiful banner of the free.

The past rises before us. We hear the roar and shriek of the bursting shell. The broken fetters fall. These heroes died. We look. Instead of slaves, we see men and women and children. The wand of progress touches the auction block, the slave pen, the whipping post, and we see homes and firesides and schoolhouses and books, and where all was want and crime and cruelty and fear, we see the faces of the free.

These heroes are dead. They died for liberty, they died for us. They are at rest. They sleep in the land they made free, under the flag they rendered stainless, under the solemn pines, the sad hemlock, the tearful willows, and the embracing vines. They sleep beneath the shadows of the clouds, careless alike of sunshine or of storm, each in the windowless Palace of Rest. Earth may run red with other wars; they are at peace. In the midst of battle, in the roar of conflict, they found the serenity of death. I have one sentiment for soldiers living and dead: Cheers for the living, tears for the dead.

A vision of the future rises:

I see our country filled with happy homes, with firesides of content—the foremost of all the earth.

I see a world where thrones have crumbled and kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret, subtle powers of earth and air are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand, where the poor girl trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate choice of crime or death, of suicide or shame.

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair—the married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all, in the great dome, shines the eternal star of human hope.

REUNION ADDRESS

THIS country, according to my idea, is the one success of the world. Men here have more to eat, more to wear, better houses, and, on an average, a better education than those of any other nation now living, or any that has passed away.

Was the country worth saving?

See what we have done in this country since 1860. We were not much of a people then, to be honor bright about it. We were carrying, in the great race of national life, the weight of slavery, and it poisoned us; it paralyzed our best energies; it took from our politics the best minds; it kept from the bench the greatest brains.

But what have we done since 1860, since we really became a free people, since we came to our senses, since we have been willing to allow a man to express his honest thoughts on every subject?

Do you know how much good it did? The war brought men together from every part of the country and gave them an opportunity to compare their foolishness. It gave them an opportunity to throw away their prejudices, to find that a man who differed with them on every subject might be the very best of fellows. That is what the war did.

I sometimes have thought it did men good to make the trip to California in 1849. As they went over the plains they dropped their prejudices on the way. I think they did, and that's what killed the grass.

From 1860 to 1880, in spite of the waste of war, in spite of all the property destroyed by flame, in spite of all the waste, our profits were one billion three hundred and seventy-four

million dollars. Think of it! From 1860 to 1880! That is a vast sum.

From 1880 to 1890 our profits were two billion one hundred and thirty-nine million dollars.

Men may talk against wealth as much as they please; they may talk about money being the root of all evil, but there is little real happiness in this world without some of it. It is very handy when staying at home and it is almost indispensable when you travel abroad. Money is a good thing. It makes others happy; it makes happy those whom you love, and if a man can get a little together, when the night of death drops the curtain upon him, he is satisfied that he has left a little to keep the wolf from the door of those who, in life, were dear to him. Yes, money is a good thing, especially since special providence has gone out of business.

I can see to-day something beyond the wildest dream of any patriot who lived fifty years ago. The United States to-day is the richest nation on the face of the earth. The old nations of the world, Egypt, India, Greece, Rome, every one of them, when compared with this great Republic, must be regarded as paupers.

How much do you suppose this nation is worth to-day? I am talking about land and cattle, products, manufactured articles, and railways. Over seventy thousand million dollars. Just think of it!

Take a thousand dollars and then take nine hundred and ninety-nine thousand; so you will have one thousand piles of one thousand each. That makes only a million, and yet the United States to-day is worth seventy thousand million. This is thirty-five per cent. more than Great Britain is worth.

We are a geat nation. We have got the land. This land was being made for many millions of years. Its soil was being made by the great lakes and rivers, and being brought down from the mountains for countless ages.

This continent was standing like a vast pan of milk, with the cream rising for millions of years, and we were the chaps that got there when the skimming began.

We are rich and we ought to be rich. It is our own fault if we are not. In every department of human endeavor, along

every path and highway, the progress of the Republic has been marvelous, beyond the power of language to express.

Let me show you: In 1860 the horse-power of all the engines, the locomotives, the steamboats that traversed the lakes and rivers, the entire power was three million five hundred thousand. In 1890 the horse-power of engines and locomotives and steamboats was over seventeen million.

Think of that and what it means! Think of the forces at work for the benefit of the United States, the machines doing the work of thousands and millions of men!

And remember that every engine that puffs is puffing for you; every road that runs is running for you. I want you to know that the average man and woman in the United States to-day has more of the conveniences of life than kings and queens had one hundred years ago.

Yes, we are getting along.

In 1860 we used one billion eight hundred million dollars' worth of products, of things manufactured and grown, and we sent to other countries two hundred and fifty million dollars' worth.

In 1893 we used three billion eighty-nine million dollars' worth, and we sent to other countries six hundred and fifty-four million dollars' worth.

You see these vast sums are almost inconceivable. There is not a man to-day with brains large enough to understand these figures, to understand how many cars this money put upon the tracks, how much coal was devoured by the locomotives, how many men plowed and worked in the fields, how many sails were given to the wind, how many ships crossed the sea.

I tell you there is no man able to think of the ships that were built, the cars that were made, the mines that were opened, the trees that were felled—no man has imagination enough to grasp the meaning of it all. No man has any conception of the sea till he crosses it. I knew nothing of how broad this country is until I went over it in a slow train.

Since 1860 the productive power of the United States has more than trebled.

I like to talk about these things because they mean good houses, carpets on the floors, pictures on the walls, some books

on the shelves. They mean children going to school with their stomachs full of good food; prosperous men and proud mothers.

All my life I have taken much deeper interest in what men produce than in what nature does. I would rather see the prairies, with the oats and the wheat and the waving corn, and the schoolhouse, and hear the thrush sing amid the happy homes of prosperous men and women—I would rather see these things than any range of mountains in the world. Take it as you will, a mountain is of no great value.

In 1860 our land was worth four billion five hundred million dollars; in 1890 it was worth fourteen billion dollars.

In 1860 all the railroads in the United States were worth four hundred million dollars; now they are worth a little less than ten thousand million dollars.

I want you to understand what these figures mean.

For thirty years we spent, on an average, one million dollars a day in building railroads. I want you to think what that means. All that money had to be dug out of the ground. It had to be made by raising something or manufacturing something. We did not get it by writing essays on finance or discussing the silver question. It had to be made with the ax, the plow, the reaper, the mower—in every form of industry—all to produce these splendid results.

We have railroads enough now to make seven tracks around the great globe, and enough left for side tracks. That is what we have done here, in what the European nations are pleased to call the "new world."

I am telling you these things because you may not know them, and I did not know them myself until a few days ago. I am anxious to give away information, for it is only by giving it away that you can keep it. When you have told it, you remember it. It is with information as it is with liberty, the only way to be dead sure of it is to give it to other people.

In 1860 the houses in the United States, the cabins on the frontier, the buildings in the cities, were worth six thousand million dollars. Now they are worth over twenty-two thousand million dollars. To talk about figures like these is enough to make a man dizzy.

In 1860 our animals of all kinds, including the Illinois

deer—commonly called swine—the oxen and horses, and all others, were worth about one thousand million dollars; now they are worth about four thousand million dollars.

Are we not getting rich? Our national debt to-day is nothing. It is like a man who owes a cent and has a dollar.

Since 1860 we have been industrious. We have created two million five hundred thousand new farms. Since 1860 we have done a great deal of plowing; there have been a good many tired legs. I have been that way myself. Since 1860 we have put in cultivation two hundred million acres of land. Illinois, the best state in the Union, has thirty-five million acres of land, and yet, since 1860 we have put in cultivation enough land to make six states of the size of Illinois. That will give you some idea of the quantity of work we have done. I will admit I have not done much of it myself, but I am proud of it.

In 1860 we had four million five hundred and sixty-five thousand farmers in this country, whose land and implements were worth over sixteen thousand million dollars. The farmers of this country, on an average, are worth five thousand dollars, and the peasants of the Old World, who cultivate the soil, are not worth, on an average, ten dollars beyond the wants of the moment. The farmers of our country produce, on an average, about one million four hundred thousand dollars' worth of stuff a day.

What else? Have we in other directions kept peace with our physical development? Have we developed the mind? Have we endeavored to develop the brain? Have we endeavored to civilize the heart? I think we have.

We spend more for schools per head than any nation in the word. And the common school is the breath of life.

Great Britain spends one dollar and thirty cents per head on the common schools; France spends eighty cents; Austria, thirty cents; Germany, fifty cents; Italy, twenty-five cents; and the United States over two dollars and fifty cents.

I tell you, the schoolhouse is the fortress of liberty. Every schoolhouse is an arsenal filled with weapons and ammunition to destroy the monsters of ignorance and fear.

As I have said ten thousand times, the schoolhouse is my cathedral. The teacher is my preacher.

Eighty-seven per cent. of all the people of the United States,

over ten years of age, can read and write. There is no parallel for this in the history of the wide world.

Over forty-two millions of educated citizens, to whom are opened all the treasures of literature!

Forty-two millions of people able to read and write! I say, there is no parallel for this. The nations of antiquity were very ignorant when compared with this great Republic of ours. There is no other nation in the world that can show a record like ours. We ought to be proud of it. We ought to build more schools, and build them better. Our teachers ought to be paid more, and everything ought to be taught in the public school that is worth knowing.

I believe that the children of the Republic, no matter whether their fathers are rich or poor, ought to be allowed to drink at the fountain of education, and it does not cost more to teach everything in the free schools than it does teaching reading and writing and ciphering.

Have we kept up in other ways? The post-office tells a wonderful story. In Switzerland, going through the post-office in each year, are letters, etc., in the proportion of seventy-four to each inhabitant. In England the number is sixty; in Germany, fifty-three; in France, thirty-nine; in Austria, twenty-four; in Italy, sixteen; and in the United States, our own home, one hundred and ten. Think of it. In Italy only twenty-five cents paid per head for the support of public schools and only sixteen letters.

There is another thing. A great deal has been said, from time to time, about the workingman. I have as much sympathy with the workingman as anybody on the earth—who does not work? There has always been a desire in this world to let somebody else do the work, nearly everybody having the modesty to stand back whenever there is anything to be done. In savage countries they make the women do the work, so that the weak people have always the bulk of the burdens. In civilized communities the poor are the ones, of course, that work, and probably they are never fully paid. It is pretty hard for a manufacturer to tell how much he can pay until he sells the stuff which he manufactures. Not every man who manufactures is rich. I know plenty of poor corporations; I know tramp railroads that have not a dollar. And you will find

some of them as anarchistic as you will find their men. What a man can pay, depends upon how much he can get for what he has produced. What the farmer can pay his help depends upon the price he receives for his stock, his corn, and his wheat.

But wages in this country are getting better day by day. We are getting a little nearer to being civilized day by day; and when I want to make up my mind on a subject I try to get a broad view of it, and not decide it on one case.

In 1860 the average wages of the workingman were, per year, two hundred and eighty-nine dollars. In 1890 the average was four hundred and eighty-five. Thus the average has almost doubled in thirty years. The necessaries of life are far cheaper than they were in 1860. Now, to my mind, that is a hopeful sign. And when I am asked how can the dispute between employer and employee be settled, I answer, it will be settled when both parties become civilized.

It takes a long time to educate a man up to the point where he does not want something for nothing. Yet, when a man is civilized, he does not. He wants for a thing just what it is worth; he wants to give labor its legitimate reward; and when he has something to sell he never wants more than it is worth. I do not claim to be civilized myself; but all these questions will be settled by civilization.

We have one seventh of the good land of this world. I often hear people say that we have too many folks here: that we ought to stop immigration; that we have no more room. The people who say this know nothing of their country. They are ignorant of their native land. I tell you that the valley of the Mississippi and the valleys of its tributaries can support a population of five hundred millions of men, women, and children. Don't talk of our being overpopulated; we have only just started.

Here, in this land of ours, five hundred million men and women and children can be supported and educated without trouble. We can afford to double two or three times more. But what have we got to do? We have got to educate them when they come. That is to say, we have got to educate their children, and in a few generations we shall have them splendid American citizens, proud of the Republic.

We have no more patriotic men under the flag than the men who came from other lands, the hundreds and thousands of those who fought to preserve this country. And I think just as much of them as I would if they had been born on American soil. What matters where a man was born? It is what is inside of him you have to look at—what kind of heart he has, and what kind of head. I do not care where he was born; I simply ask, Is he a man? Is he willing to give to others what he claims for himself? That is the supreme test.

Now, I have a hobby. I do not suppose any of you have heard of it. I think the greatest thing for a country is for all of its citizens to have a home. I think that it is around the fireside of home that the virtues grow, including patriotism. We want homes.

Until a few years ago it was the custom to put men in prison for debt. The authorities threw a man into jail when he owed something which he could not pay, and by throwing him into jail they deprived him of an opportunity to earn what would pay it. After a little time they got sense enough to know that they could not collect a debt in this way, and that it was better to give him his freedom and allow him to earn something if he could. Therefore imprisonment for debt was done away with.

When I look about me to-day, when I think of the advance of my country, then I think of the work that has been done.

Think of the millions who crossed the mysterious sea, of the thousands and thousands of ships with their brave prows toward the West.

Think of the little settlements on the shores of the ocean, on the banks of rivers, on the edges of forests.

Think of the countless conflicts with savages—of the midnight attacks—of the cabin floors wet with the blood of dead fathers, mothers, and babes.

Think of the winters of want, of the days of toil, of the nights of fear, of the hunger and hope.

Think of the courage, the sufferings, and hardships.

Think of the homesickness, the disease, and death.

Think of the labor; of the millions and millions of trees that were felled, while the aisles of the great forests were filled with the echoes of the ax; of the many millions of miles

of furrows turned by the plow; of the millions of miles of fences built; of the countless logs changed to lumber by the saw; of the millions of huts, cabins, and houses.

Think of the work. Listen, and you will hear the hum of wheels, the wheels with which our mothers spun the flax and wool. Listen, and you will hear the looms and flying shuttles with which they wove the cloth.

Think of the thousands still pressing toward the West, of the roads they made, of the bridges they built; of the homes, where the sunlight fell, where the bees hummed, the birds sang, and the children laughed; of the little towns with mill and shop, with inn and schoolhouse; of the old stages, of the crack of the whips and the drivers' horns; of the canals they dug.

Think of the many thousands still passing toward the West, passing over the Alleghanies to the shores of the Ohio and the Great Lakes—still onward to the Mississippi, the Missouri.

See the endless processions of covered wagons drawn by horses, by oxen—men and boys and girls on foot, mothers and babes inside. See the glimmering camp fires at night. See the thousands up with the sun and away, leaving the perfume of coffee on the morning air, and sometimes leaving the new-made grave of wife or child. Listen, and you will hear the cry of "Gold!" and you will see many thousands crossing the great plains, climbing the mountains and pressing on to the Pacific.

Think of the toil, the courage it has taken to possess this land!

Think of the ore that was dug, the furnaces that lit the nights with flame; of the factories and mills by the rushing streams.

Think of the inventions that went hand in hand with the work; of the flails that were changed into threshers; of the sickles that became cradles, and the cradles that were changed to reapers and headers; of the wooden plows that became iron and steel; of the spinning-wheel that became the jenny, and the old looms transformed to machines that almost think; of the steamboats that traversed the rivers, making the towns that were far apart neighbors and friends; of the stages that became cars; of the horses changed to locomotives with

breath of flame, and the roads of dust and mud to highways of steel; of the rivers spanned and the mountains tunneled.

Think of the inventions, the improvements that changed the hut to the cabin, the cabin to the house, the house to the palace, the earthen floors and bare walls to carpets and pictures; that changed famine to feast, toil to happy labor, and poverty to wealth.

Think of the cost.

Think of the separation of families; of boys and girls leaving the old home, taking with them the blessings and kisses of fathers and mothers. Think of the homesickness, of the tears shed by the mothers left by the daughters gone. Think of the millions of brave men, deformed by labor, now sleeping in their honored graves.

Think of all that has been wrought, endured, and accomplished for our good, and let us remember with gratitude, with love and tears, the brave men, the patient, loving women who subdued this land for us.

Then think of the heroes who served this country; who gave us this glorious present and hope of a still more glorious future; think of the men who really made us free, who secured the blessings of liberty, not only to us, but to billions yet unborn.

This country will be covered with happy homes and free men and free women.

To-day we remember the heroic dead, those whose blood reddens the paths and highways of honor; those who died upon the field, in the charge, in prison pens, or in famine's clutch; those who gave their lives that liberty should not perish from the earth. And to-day we remember the great leaders who have passed to the realm of silence, to the land of shadow. Thomas, the rock of Chickamauga, self-poised, firm, brave, faithful; Sherman, the reckless, the daring, the prudent, and the victorious; Sheridan, a soldier fit to have stood by Julius Cæsar, and to have uttered the words of command; and Grant, the silent, the invincible, the unconquered; and rising above them all, Lincoln, the wise, the patient, the merciful, the grandest figure in the Western world. We remember them all to-day, and hundreds of thousands who are not mentioned, but who are equally worthy, hundreds of thousands of privates

deserving of equal honor with the plumed leaders of the host.

And what shall I say to you, survivors of the death-filled days? To you, my comrades, to you whom I have known in the great days, in the time when the heart beat fast and the blood flowed strong, in the days of high hope—what shall I say? All that I can say is that my heart goes out to you, one and all. To you who bared your bosoms to the storms of war; to you who left loved ones to die, if need be, for the sacred cause. May you live long in the land you helped to save; may the winter of your age be as green as spring, as full of blossoms as summer, as generous as autumn; and may you, surrounded by plenty, with your wives at your sides and your grandchildren on your knees, live long. And when at last the fires of life burn low; when you enter the deepening dusk of the last of many, many happy days; when your brave hearts beat weak and slow, may the memory of your splendid deeds —deeds that freed your fellow-men; deeds that kept your country on the map of the world; deeds that kept the flag of the Republic in the air—may the memory of these deeds fill your souls with peace and perfect joy. Let it console you to know that you are not to be forgotten. Centuries hence your story will be told in art and song, and upon your honored graves flowers will be lovingly laid by millions of men and women now unborn.

Again expressing the joy that I feel in having met you and again saying farewell to one and all, and wishing you all the blessings of life, I bid you good-by.

BLAINE—THE PLUMED KNIGHT

Massachusetts may be satisfied with the loyalty of Benjamin H. Bristow; so am I; but if any man nominated by this convention cannot carry the state of Massachusetts, I am not satisfied with the loyalty of that state. If the nominee of this convention cannot carry the grand old Commonwealth of Massachusetts by seventy-five thousand majority, I would advise them to sell out Faneuil Hall as a Democratic headquarters. I would advise them to take from Bunker Hill that old monument of glory.

The Republicans of the United States demand as their leader in the great contest of 1876 a man of intelligence, a man of integrity, a man of well-known and approved political opinions. They demand a statesman; they demand a reformer after, as well as before, the election. They demand a politician in the highest, and broadest, and best sense—a man of superb moral courage. They demand a man acquainted with public affairs—with the wants of the people—with not only the requirements of the hour, but with the demands of the future. They demand a man broad enough to comprehend the relations of this government to the other nations of the earth. They demand a man well versed in the powers, duties, and prerogatives of each and every department of this government. They demand a man who will sacredly preserve the financial honor of the United States—one who knows enough to know that the national debt must be paid through the prosperity of this people; one who knows enough to know that all the financial theories in the world cannot redeem a single dollar; one who knows enough to know that all the money must be made, not by law, but by labor; one who knows enough to know that the people of the United States have the industry to make the money and the honor to pay it over just as fast as they make it.

The Republicans of the United States demand a man who knows that prosperity and resumption, when they come, must come together; that when they come they will come hand in hand through the golden harvest fields; hand in hand by the whirling spindles and turning wheels; hand in hand past the open furnace doors; hand in hand by the flaming forges; hand in hand by the chimneys filled with eager fire—greeted and grasped by the countless sons of toil.

This money has to be dug out of the earth. You cannot make it by passing resolutions in a political convention.

The Republicans of the United States want a man who knows that this government should protect every citizen at home and abroad; who knows that any government that will not defend its defenders and protect its protectors is a dis grace to the map of the world. They demand a man who believes in the eternal separation and divorcement of church and school. They demand a man whose political reputation

is spotless as a star; but they do not demand that their candidate shall have a certificate of moral character signed by a Confederate Congress. The man who has in full, heaped and rounded measure, all these splendid qualifications is the present grand and gallant leader of the Republican party—James G. Blaine.

Our country, crowned with the vast and marvelous achievements of its first century, asks for a man worthy of the past and prophetic of her future; asks for a man who has the audacity of genius; asks for a man who is the grandest combination of heart, conscience, and brain beneath her flag. Such a man is James G. Blaine.

For the Republican host, led by this intrepid man, there can be no defeat.

This is a grand year; a year filled with the recollections of the Revolution, filled with proud and tender memories of the past, with the sacred legends of liberty; a year in which the sons of freedom will drink from the fountains of enthusiasm; a year in which the people call for a man who has preserved in Congress what our soldiers won upon the field; a year in which we call for the man who has torn from the throat of treason the tongue of slander—for the man who has snatched the mask of Democracy from the hideous face of Rebellion—for the man who, like an intellectual athlete, has stood in the arena of debate and challenged all comers, and who, up to the present moment, is a total stranger to defeat.

Like an armed warrior, like a plumed knight, James G. Blaine marched down the halls of the American Congress and threw his shining lance full and fair against the brazen foreheads of the defamers of his country and the maligners of his honor. For the Republicans to desert this gallant leader now is as though an army should desert their general upon the field of battle.

James G. Blaine is now, and has been for years, the bearer of the sacred standard of the Republican party. I call it sacred, because no human being can stand beneath its folds without becoming and without remaining free.

Gentlemen of the convention, in the name of the great Republic, the only republic that ever existed upon this earth; in the name of all her defenders and of all her supporters;

in the name of all her soldiers living; in the name of all her soldiers dead upon the field of battle; and in the name of those who perished in the skeleton clutch of famine at Andersonville and Libby, whose sufferings he so vividly remembers, Illinois—Illinois nominates for the next President of this country that prince of parliamentarians, that leader of leaders, James G. Blaine.

ORATION AT HIS BROTHER'S GRAVE

My Friends: I am going to do that which the dead oft promised he would do for me.

The loved and loving brother, husband, father, friend died where manhood's morning almost touches noon, and while the shadows still were falling toward the west.

He had not passed on life's highway the stone that marks the highest point, but, being weary for a moment, he lay down by the wayside, and, using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world he passed to silence and pathetic dust.

Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship. For, whether in mid-sea or 'mong the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its hour is rich with love and every moment jeweled with joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.

This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights and left all superstitions far below, while on his forehead fell the golden dawning of the grander day.

He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, and with a

willing hand gave alms; with loyal heart and with purest hands he faithfully discharged all public trusts.

He was a worshiper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words: "For justice all place a temple, and all seasons, summer." He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion, and love the only priest. He added to the sum of human joy; and were every one to whom he did some loving service to bring a blossom to his grave, he would sleep to-night beneath a wilderness of flowers.

Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing.

He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath: "I am better now." Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead.

And now to you who have been chosen, from among the many men he loved, to do the last sad office for the dead, we give his sacred dust. Speech cannot contain our love. There was, there is, no greater, stronger, manlier man.

ULYSSES SIMPSON GRANT

REASONS FOR BEING A REPUBLICAN

[Ulysses Simpson Grant, soldier and eighteenth president of the United States, was born at Port Pleasant, Ohio, April 27, 1822. Graduated from West Point, he took part in the Mexican war. In 1856 he resigned his captaincy and earned a scant living as a clerk in his father's leather store in Galena, Illinois. Shortly after the outbreak of the Civil War he was commissioned Colonel and, rising to the rank of brigadier, carried through a series of successful operations in the West. In March, 1864, he was placed in supreme command of the Union forces, numbering over a million men, with the rank of lieutenant-general. Thirteen months later he received Lee's surrender at Appomattox. In 1868 he was elected president and again in 1872. He died at Mt. MacGregor, New York, July 23, 1885. His tomb stands on Riverside Drive, New York city. The following speech served as an introduction to Roscoe Conkling before a Republican mass meeting at Warren, Ohio, September 28, 1880.]

In view of the known character of the speaker who is to address you to-day, and his long public career, and association with the leading statesmen of this country for the past twenty years, it would not be becoming in me to detain you with many remarks of my own. But it may be proper for me to account to you on the first occasion of my presiding at political meetings for the faith that is in me.

I am a Republican, as the two great political parties are now divided, because the Republican party is a national party seeking the greatest good for the greatest number of citizens. There is not a precinct in this vast nation where a Democrat cannot cast his ballot and have it counted as cast. No matter what the prominence of the opposite party, he can proclaim his political opinions, even if he is only one among a thousand, without fear and without proscription on account of his opinions. There are fourteen States, and localities in some other States, where Republicans have not this privilege. This is one reason why I am a Republican.

But I am a Republican for many other reasons. The Republican party assures protection to life and property, the public credit, and the payment of the debts of the government, State, county, or municipality, so far as it can control. The Democratic party does not promise this; if it does, it has broken its promises to the extent of hundreds of millions, as many Northern Democrats can testify to their sorrow. I am a Republican, as between the existing parties, because it fosters the production of the field and farm, and of manufactories, and it encourages the general education of the poor as well as the rich.

The Democratic party discourages all these when in absolute power. The Republican party is a party of progress, and of liberty toward its opponents. It encourages the poor to strive to better their children, to enable them to compete successfully with their more fortunate associates, and, in fine, it secures an entire equality before the law of every citizen, no matter what his race, nationality, or previous condition. It tolerates no privileged class. Every one has the opportunity to make himself all he is capable of.

Ladies and gentlemen, do you believe this can be truthfully said in the greater part of fourteen of the States of this Union to-day which the Democratic party control absolutely? The Republican party is a party of principles; the same principles prevailing wherever it has a foothold.

The Democratic party is united in but one thing, and that is in getting control of the government in all its branches. It is for internal improvement at the expense of the government in one section and against this in another. It favors repudiation of solemn obligations in one section and honest payment of its debts in another, where public opinion will not tolerate any other view. It favors fiat money in one place, and good money in another. Finally, it favors the pooling of all issues not favored by the Republicans, to the end that it may secure the one principle upon which the party is a most harmonious unit—namely, getting control of the government in all its branches.

I have been in some part of every State lately in rebellion within the last year. I was most hospitably received at every place where I stopped. My receptions were not by the Union

class alone, but by all classes, without distinction. I had a free talk with many who were against me in the war, and who have been against the Republican party ever since. They were, in all instances, reasonable men, judging by what they said. I believed then, and believe now, that they sincerely want a break-up in this "Solid South" political condition. They see that it is to their pecuniary interest, as well as to their happiness, that there should be harmony and confidence between all sections. They want to break away from the slavery which binds them to a party name. They want a pretext that enough of them can unite upon to make it respectable. Once started, the Solid South will go as Kukluxism did before, as is so admirably told by Judge Tourgee in his "Fool's Errand." When the break comes, those who start it will be astonished to find how many of their friends have been in favor of it for a long time, and have only been waiting to see some one take the lead. This desirable solution can be attained only by the defeat, and continued defeat, of the Democratic party as now constituted.

GEORGE WILLIAM CURTIS

ON THE SPOILS SYSTEM

[George William Curtis, editor, orator, and litterateur, was born at Providence, R. I., February 24, 1824. He attended school at Jamaica Plain, Mass., but at fifteen was placed in an importing house in New York city. A year later, with his elder brother, he joined the Brook Farm Community, where, as its youngest member, he stayed four years. The two years following he lived with a farmer in Concord, and in 1846 went to Europe, where he spent four years in a leisurely journey to the East. After his return he published several books of travel. His career in practical politics began in 1860, when he occupied a seat in the convention that nominated Lincoln. In 1864 he again sat in the convention, but was defeated in his candidacy for Congress. He was a delegate to the convention in 1867, called to revise the constitution of New York state, and was elected a regent of the University. He served as presidential elector for the Republicans in 1868 and in 1871, and was on the commission appointed by Grant to draw up rules regulating the civil service. At the formation of the New York State Civil Service League in 1880 he was made its president. He sat in the Republican conventions of 1880 and 1884, but at the latter bolted the nomination of Mr. Blaine and supported Mr. Cleveland during this campaign, and of 1888. He died in 1892. The following speech was made before the American Social Science Association, 1881. A portion only is here given, together with the conclusion.]

THE whole system of appointments in the civil service proceeds from the President, and in regard to his action the intention of the Constitution is indisputable. It is that the President shall appoint solely upon public considerations, and that the officer appointed shall serve as long as he discharges his duty faithfully. This is shown in Mr. Jefferson's familiar phrase in his reply to the remonstrance of the merchants of New Haven against the removal of the collector of that port. Mr. Jefferson asserted that Mr. Adams had purposely appointed in the last moments of his administration officers whose designation he should have left to his successor. Alluding to these appointments, he says: "I shall correct the procedure,

and that done, return with joy to that state of things when the only question concerning a candidate shall be—Is he honest? Is he capable? Is he faithful to the Constitution?" Mr. Jefferson here recognizes that these had been the considerations which had usually determined appointments; and Mr. Madison, in the debate upon the President's sole power of removal, declared that if a President should remove an officer for any reason not connected with efficient service he would be impeached. Reform, therefore, is merely a return to the principle and purpose of the Constitution and to the practice of the early administrations.

What more is necessary, then, for reform than that the President should return to that practice? As all places in the civil service are filled either by his direct nomination or by officers whom he appoints, why has not any President ample constitutional authority to effect at any moment a complete and thorough reform? The answer is simple. He has the power. He has always had it. A President has only to do as Washington did, and all his successors have only to do likewise, and reform would be complete. Every President has but to refuse to remove non-political officers for political or personal reasons; to appoint only those whom he knows to be competent; to renominate, as Monroe and John Quincy Adams did, every faithful officer whose commission expires, and to require the heads of departments and all inferior appointing officers to conform to this practice, and the work would be done. This is apparently a short and easy and constitutional method of reform, requiring no further legislation or scheme of procedure. But why has no President adopted it? For the same reason that the best of popes does not reform the abuses of his church. For the same reason that a leaf goes over Niagara. It is because the opposing forces are overpowering. The same high officer of the government to whom I have alluded said to me as we drove upon the heights of Washington: "Do you mean that I ought not to appoint my subordinates for whom I am responsible?" I answered: "I mean that you do not appoint them now; I mean that if, when we return to the capital, you hear that your chief subordinate is dead, you will not appoint his successor. You will have to choose among the men urged upon you by certain powerful politicians. Un-

doubtedly you ought to appoint the man whom you believe to be the most fit. But you do not and cannot. If you could or did appoint such men only, and that were the rule of your department, and of the service, there would be no need of reform." And he could not deny it. There was no law to prevent his selection of the best man. Indeed, the law assumed that he would do it. The Constitution intended that he should do it. But when I reminded him that there were forces beyond the law that paralyzed the intention of the Constitution, and which would inevitably compel him to accept the choice of others, he said no more.

It is easy to assert that the reform of the civil service is an executive reform. So it is. But the executive alone cannot accomplish it. The abuses are now completely and aggressively organized, and the sturdiest President would quail before them. The President who should undertake, single-handed, to deal with the complication of administrative evils known as the spoils system would find his party leaders in Congress and their retainers throughout the country arrayed against him; the proposal to disregard traditions and practices which are regarded as essential to the very existence and effectiveness of party organization would be stigmatized as treachery, and the President himself would be covered with odium as a traitor. The air would hum with denunciation. The measures he should favor, the appointments he might make, the recommendations of his secretaries, would be opposed and imperiled, and the success of his administration would be endangered. A President who should alone undertake thoroughly to reform the evil must feel it to be the vital and paramount issue, and must be willing to hazard everything for its success. He must have the absolute faith and the indomitable will of Luther. "Here stand I; I can no other." How can we expect a President whom this system elects to devote himself to its destruction? General Grant, elected by a spontaneous patriotic impulse, fresh from the regulated order of military life and new to politics and politicians, saw the reason and the necessity of reform. The hero of a victorious war, at the height of his popularity, his party in undisputed and seemingly indisputable supremacy, made the attempt. Congress, good-naturedly tolerating what it considered his whim of inexperience, granted money to try

an experiment. The adverse pressure was tremendous. "I am used to pressure," said the soldier. So he was, but not to this pressure. He was driven by unknown and incalculable currents. He was enveloped in whirlwinds of sophistry, scorn, and incredulity. He who upon his own line had fought it out all summer to victory, upon a line absolutely new and unknown was naturally bewildered and dismayed. So Wellington had drawn the lines of victory on the Spanish peninsula and had saved Europe at Waterloo. But even Wellington at Waterloo could not be also Sir Robert Peel at Westminster. Even Wellington, who had overthrown Napoleon in the field, could not also be the parliamentary hero who for the welfare of his country would dare to risk the overthrow of his party. When at last President Grant said, "If Congress adjourns without positive legislation on civil service reform, I shall regard such action as a disapproval of the system and shall abandon it," it was, indeed, a surrender, but it was the surrender of a champion who had honestly mistaken both the nature and the strength of the adversary and his own power of endurance.

. . . . . .

All roads lead to Rome. Personal influence in appointments can be annulled only by free and open competition. By that bridge we can return to the practice of Washington and to the intention of the Constitution. That is the shoe of swiftness and the magic sword by which the President can pierce and outrun the protean enemy of sophistry and tradition which prevents him from asserting his power. If you say that success in a competitive literary examination does not prove fitness to adjust customs duties, or to distribute letters, or to appraise linen, or to measure molasses, I answer that the reform does not propose that fitness shall be proved by a competitive literary examination. It proposes to annul personal influence and political favoritism by making appointment depend upon proved capacity. To determine this it proposes first to test the comparative general intelligence of all applicants and their special knowledge of the particular official duties required, and then to prove the practical faculty of the most intelligent applicants by actual trial in the performance of the duties before they are appointed. If it be still said

that success in such a competition may not prove fitness, it is enough to reply that success in obtaining the favor of some kind of boss, which is the present system, presumptively proves unfitness.

Nor is it any objection to the reformed system that many efficient officers in the service could not have entered it had it been necessary to pass an examination; it is no objection, because their efficiency is a mere chance. They were not appointed because of efficiency, but either because they were diligent politicians or because they were recommended by diligent politicians. The chance of getting efficient men in any business is certainly not diminished by inquiry and investigation. I have heard an officer in the army say that he could select men from the ranks for special duty much more satisfactorily than they could be selected by an examination. Undoubtedly he could, because he knows his men, and he selects solely by his knowledge of their comparative fitness. If this were true of the civil service, if every appointing officer chose the fittest person from those that he knew, there would be no need of reform. It is because he cannot do this that the reform is necessary. It is the same kind of objection which alleges that competition is a droll plan by which to restore the conduct of the public business to business principles and methods, since no private business selects its agents by competition. But the managers of private business are virtually free from personal influence in selecting their subordinates, and they employ and promote and dismiss them solely for the interests of the business. Their choice, however, is determined by an actual, although not a formal, competition. Like the military officer, they select those whom they know by experience to be the most competent. But if great business houses and corporations were exposed to persistent, insolent, and overpowering interference and solicitation for place such as obstructs great public departments and officers, they, too, would resort to the form of competition, as they now have its substance, and they would resort to it to secure the very freedom which they now enjoy of selecting for fitness alone.

Mr. President, in the old Arabian story, from the little box upon the seashore, carelessly opened by the fisherman, arose the towering and haughty demon, ever more monstrous and

more threatening, who would not crouch again. So from the small patronage of the earlier day, from a civil service dealing with a national revenue of only $2,000,000, and regulated upon sound business principles, has sprung the un-American, undemocratic, un-republican system which destroys political independence, honor, and morality, and corrodes the national character itself. In the solemn anxiety of this hour the warning words of the austere Calhoun, uttered nearly half a century ago, echo in startled recollection like words of doom: "If you do not put this thing down, it will put you down." Happily, it is the historic faith of the race from which we are chiefly sprung that eternal vigilance is the price of liberty. It is that faith which has made our mother England the great parent of free states. The same faith has made America the political hope of the world. Fortunately removed by our position from the entanglements of European politics, and more united and peaceful at home than at any time within the memory of living men, the moment is most auspicious for remedying that abuse in our political system whose nature, proportions, and perils the whole country begins clearly to discern. The will and the power to apply the remedy will be a test of the sagacity and the energy of the people. The reform of which I have spoken is essentially the people's reform. With the instinct of robbers who run with the crowd and lustily cry "Stop thief!" those who would make the public service the monopoly of a few favorites denounce the determination to open that service to the whole people as a plan to establish an aristocracy. The huge ogre of patronage, gnawing at the character, the honor, and the life of the country, grimly sneers that the people cannot help themselves and that nothing can be done. But much greater things have been done. Slavery was the Giant Despair of many good men of the last generation, but slavery was overthrown. If the spoils system, a monster only less threatening than slavery, be unconquerable, it is because the country has lost its convictions, its courage, and its common sense. "I expect," said the Yankee as he surveyed a stout antagonist, "I expect that you're pretty ugly, but I cal'late I'm a darned sight uglier." I know that patronage is strong, but I believe that the American people are very much stronger.

JAMES G. BLAINE

JAMES GILLESPIE BLAINE

A CENTURY OF PROTECTION

[James G. Blaine, statesman and orator, was born at West Brownsville, Pa., January 31, 1830. At the close of his collegiate course he became a teacher in a military institute at Blue Lick Spring, Ky., which position he resigned to take up the study of law in Pennsylvania. At the age of twenty-four he settled in Augusta, Me., and took up journalism. As editor of the *Kennebec Journal* he exerted an influence in Whig politics, but adopted the principles of Republicanism on the organization of that party. He was later editor of the *Portland Daily Advertiser*. In 1860, having laid the foundations of a fortune, he abandoned newspaper work for politics. In 1858 he had entered the state legislature, and remained a member of that body until he was transferred to the national Congress. In 1862 he went to the House of Representatives at Washington, and in 1869 was appointed speaker. During the Hayes administration Mr. Blaine was senator from Maine, and at its close came before the convention a second time for the nomination, which, however, went to James A. Garfield. Blaine became Secretary of State in Garfield's cabinet. Soon after President Garfield's death he resigned his office. Retiring to private life he produced his valuable work, "Twenty Years of Congress," an account of the political life of the capital in which he had figured so conspicuously. On February 27, 1882, he delivered his eulogy on Garfield before the President and both houses of Congress. In 1884 he was nominated for President by the Republican party, but lost the election to Grover Cleveland. He died in 1893. His views on protection are set forth in a clear and enlightening manner in the following speech, which was made in New York City, 1888. The close is here given.]

MR. CHAIRMAN AND FELLOW CITIZENS:—General Harrison has shown remarkable ability in condensing a whole argument within the dimensions of a proverb. This is a great and rare talent. It was the striking feature in Franklin's mode of reasoning, and was practiced by Lincoln with irresistible effect. When General Harrison, in his letter of acceptance, described the dogmatic free-traders as "students of maxims, and not of markets," he exposed in one brief sentence the fallacy and the

weakness of their economic creed. They are in truth simply theorists, perpetually arguing from arbitrary premises to an ideal conclusion, and blindly rejecting the teachings of a century's experience—a century during which protective revenue tariffs have had an equal chance to exhibit the results of their operations and of their relative effect upon all the material interests of the country. Whoever deceives himself as to the facts of the history of this long period does so willfully or ignorantly.

From the foundation of the government to the War of 1812 there was no embittered controversy on the question of the tariff. The first act passed for levying duties on "foreign goods, wares, and merchandise," was reported by Mr. Madison, afterward President of the United States, and was in its preamble declared to be "for the support of the government, for the discharge of the debts of the United States, and for the encouragement and protection of manufacturers." It was the second enactment placed on the statute book of the United States, and received President Washington's approval on an auspicious and prophetic anniversary—the Fourth of July, 1789. It affirmed both the power and the policy of protective duties—the affirmation being sealed by the unanimous vote of the Senate, and by a majority of more than five to one in the House of Representatives—both houses containing many of those who had taken a prominent part in framing the Constitution of the United States. Since that vote all arguments against the constitutional right and power of the government to levy protective duties have been as futile as a contradiction of Euclid's demonstrations.

Between the adoption of the first tariff act and the beginning of the War of 1812 twelve additional acts were passed, generally increasing the rate of duty and adding to their protective power. The indisputable effect of these protective acts had been to stimulate the growth of all material interests of the country in a remarkable degree. The population increased in a greater ratio from 1790 to 1810 than in any subsequent twenty years in the life of the republic, and this was an index of the growth of agriculture, manufactures, and commerce, which was so great as to draw the attention of all Europe.

The annual messages of Washington and Jefferson, repre-

senting in their persons both the political schools into which the people were then divided, give ample testimony to this end. In his message of December, 1795, six years after the national government was organized, Washington spoke of "our agriculture, commerce, and manufactures prospering beyond former example," and "every part of the Union displaying indications of rapid and various improvement; with burdens so light as scarcely to be perceived." In his message of the following year he urged upon Congress "the necessity of accelerating the establishment of certain useful manufactures by the intervention of legislative aid and protection."

In his first message, delivered in December, 1801, Jefferson felicitated Congress upon the revenue derived from tariff duties, and suggested that "there is now reasonable ground for confidence that we may safely dispense with all internal taxes." Dispensing with "all internal taxes," and relying upon the tariff duties for "support of the government and the payment of the public debt," was Jefferson's conception of a financial policy—a policy sternly resisted by the party today that claims (however absurdly) to be the inheritor of his principles.

In his message of December, 1807, Jefferson was able to advise Congress of a heavy surplus in the revenue. The only duty which he proposed to remit in consequence of this anticipation was that on salt, an article of high price at that time, and very insufficiently supplied by our own product. But with the salt duty totally repealed, and what is known as the "Mediterranean fund" at an end, Jefferson informed Congress that "there will still ere long be an accumulation of moneys in the treasury beyond the installment of the public debt which we are permitted by contract to pay. . . . The question, therefore, now comes forward: To what other object shall these surpluses be appropriated, and the whole surplus of impost after the entire discharge of the public debt and when purposes of war shall not call for them? Shall we suppress the impost and give that advantage to foreign over domestic manufactures?"

This weighty question was answered by Jefferson in the negative. He was not frightened into an abandonment of the protective system because it happened to yield a surplus nor

did he recommend the overturning of a fixed industrial policy on which the growth and wealth of the country were founded, simply because the National Treasury shared the general prosperity of the country and overflowed with money. This subject had taken strong hold on Jefferson's mind, and the next year (1808), in returning to the subject in his annual message to Congress, he said: "The probable accumulation of the surplus of revenue beyond what can be applied to the payment of the public debt, whenever the freedom and safety of our commerce shall be restored, merits the consideration of Congress. Shall it lie unproductive in the public vaults? Shall the revenue be reduced? Or shall it not rather be appropriated to the improvement of roads, canals, rivers, education, and other great foundations of prosperity and union, under the powers which Congress may already possess, or such amendments to the Constitution as may be approved by the states?"

So earnestly was Jefferson in favor of using the surplus which was yielded by a protective tariff, for some great national benefit, that he was ready and anxious to amend the Constitution to supply any deficiency of power which his strict construction creed might find. Nor was it a trifling surplus which he was ready to use for national improvements. It amounted to $14,000,000—equivalent on a mere basis of population to a surplus to-day of $150,000,000, and equivalent, on the basis of relative national wealth of the two periods, to a surplus of $450,000,000. It never occurred to Mr. Jefferson's mind—the most comprehensive and far-seeing mind of all the presidents of the United States, his peer being found, if found at all, in Abraham Lincoln alone—I say it never occurred to Mr. Jefferson's mind that it would be a wise policy for the government, or an advantageous one for the people, to loan the treasury surplus to a few favorite banks, as the administration of President Cleveland has done. Mr. Jefferson looked to higher aims and ends—something that would benefit the nation at large, and be of equal and impartial advantage to all the people.

In his message touching the useful purposes to which the treasury surplus might be applied, Mr. Jefferson apprehended the possibility of trouble with England, and had already recommended the "embargo." His wise and beneficent designs were thus frustrated for the time, and the whole country was com-

pelled to face the probability of war with Great Britain long before actual hostilities were begun. When there was no longer a doubt of war, Congress took the wise precaution of passing a tariff bill in the highest degree protective. All existing duties were doubled, and ten per cent. was added to this rate upon all importations in vessels sailing under a foreign flag. This act was approved by Madison, July 1, 1812, and, despite the three years of war that followed, the country made rapid strides in development, and was far richer at the close of the war than at its beginning. American manufactures had indeed been greatly stimulated from 1808 to 1815, first by the "embargo," and still further by the period of actual hostilities.

It is worthy of special mark that up to this time there had been no sharp division of party lines on the tariff. The various acts were passed with the general acquiescence of all parties, with some difference on minor details. But on the return of peace the war tariff, so called, expired by its own limitation, and in its stead followed the famous tariff of 1816. It was not, however, passed without discussion and resistance. Its advocates, as near as an analogy might be found in eras so remote and situations so different, made the same heedless and unreasoning blunder that the free-trade Democrats and the supporters of the Mills bill are making to-day. Its opponents foretold the disasters that would follow its enactment. What these disasters were I shall not myself attempt to describe, but shall quote two contemporary witnesses of illustrious fame—one of the greatest of Whig leaders, the other a Democratic statesman of lasting renown.

Mr. Clay, at that time Speaker of the House, in a speech during the season of 1823-4, seven years after the tariff of 1816 had been adopted, said: "The general distress which pervades the whole country is forced upon us by numerous facts of the most incontestable character. It is indicated by the diminished exports of native produce; by the depressed and reduced state of our foreign navigation; by our diminished commerce; by successive unthrashed crops of grain perishing in our barns for want of market; by the alarming diminution of the circulating medium; by the universal complaint of the want of employment, and a consequent reduction of the wages of labor; . . . and, above all, by the low and depressed state

of the value of almost every description of property in the nation, which has, on an average, sunk not less than about fifty per cent. within a few years. . . . It is most painful for me to dwell on the gloom of this picture. But I have exaggerated nothing. Perfect fidelity to the original would have authorized me to throw on deeper and darker hues."

Colonel Benton's description of the same period fully sustains the dark picture drawn by Mr. Clay. He gives this vivid description of the "hard times": "No price for property or produce. No sales but those of the sheriff and the marshal. No purchasers at execution sales but the creditor or some hoarder of money. No employment for industry, no demand for labor, no sale for the products of the farm, no sound of the hammer but that of the auctioneer knocking down property. Stop laws, property laws, replevin laws, stay laws, loan office laws, the intervention of the legislature between the creditor and the debtor—this was the business of the legislatures in three fourths of the states of the Union. . . . No medium of exchange but depreciated paper; no change even, but little bits of foul paper, marked so many cents, and signed by some tradesman, barber, or innkeeper; exchanges deranged to the extent of fifty or one hundred per cent. Distress the universal cry of the people. Relief, the universal demand, thundered at the doors of all legislatures, state and federal."

"Relief" came, and it was through the enactment of the protective tariff of 1824. The relief was profound and general, reaching all classes, the farmer, the manufacturer, the shipowner, the mechanic, and the day-laborer. The change was as great as was wrought in the financial condition of the United States when Hamilton smote the rock of public credit, and abundant streams of revenue gushed forth. It may be instructive to the free-trade Democrats of to-day, from the President of the United States to the ward orator, to read the yeas and nays in the two houses of Congress by which this protective act was passed. He will find among its supporters not only Colonel Benton, whose graphic outline of the previous distress has just been quoted, but he will find General Andrew Jackson, then a senator from Tennessee and afterward President; also Martin Van Buren, then a senator from New York and afterward President; also James Buchanan, then a repre-

sentative from Pennsylvania and after President; Richard M. Johnson, then a senator from Kentucky, afterward Vice-President of the United States; Louis McLane, then a representative from Delaware, and afterward a member of General Jackson's cabinet; General Sam Houston, then representative from Tennessee, and afterward senator from Texas.

Following these great leaders came scores of Democrats in Congress, who, differing from the Democrats of to-day, believed that a protective tariff was the surest and most effective measure for the financial safety and general prosperity of the country.

After four years of prosperity under the tariff of 1824, and when the public men had gained courage in the cause of protection, a measure still more effective and imposing still higher duties was passed in 1828. Colonel Benton, who supported the tariff bill of 1824, voted also for the tariff of 1828; so did Mr. Van Buren and Richard M. Johnson, who became vice-president under him; so did Mr. Buchanan, so did Louis McLane, so did Mr. Hendricks, of Indiana—uncle of the late vice-president; and, last of all, so did Silas Wright, the ablest Democrat ever sent to Congress from the State of New York. These great men, the founders of the Democratic party, were not afraid of the doctrine of protection, nor were they squeamish in its application. Wool didn't frighten them, as it apparently has President Cleveland. They levied on wool a specific duty of four cents per pound, and an ad valorem duty of forty per cent., with a proviso that at the end of two years it should be raised to fifty per cent. At that rate to-day it would impose a much higher tariff than the ten cents duty in which President Cleveland finds especial danger to our national finances.

Following the tariff of 1828, a southern hostility began to develop, confined mainly, though not with precision, to the states that afterward rebelled against the national government. Mr. Calhoun originally favored protection, but he had come to the conclusion that manufactures could not be established in the planting states of the South, that free labor and slave labor could not be made to harmonize, and that the example of free labor would breed discontent among the negroes and ultimately undermine and overturn slavery, or at least render it unprofitable, which was equivalent to its destruction. He had,

moreover, since his quarrel with Jackson, been compelled to give up all prospect of the presidency, and had no hope of conciliating the Northern Democracy on the basis of its existing organization, which was firmly in the hands of the supporters of Jackson and Van Buren. Mr. Calhoun felt and foresaw that, with the southern states united in defense of slavery and in hostility to protection, he could ultimately control the policy of the Democratic party. Just then and just there began the change of the Northern Democratic party on the tariff, and of northern "doughfaceism" on the question of slavery. Free trade and the extension of slavery formed a national partnership, and were thenceforward made the cornerstones of Democratic policy.

Attempted nullification followed, and after a hot contention a compromise tariff bill was agreed upon, with a sliding scale downward for ten years, with the certainty, as the protectionists believed, that it would end in commercial and financial disaster. The disaster came sooner than was expected, and in 1837, the year after the election of Mr. Van Buren, a panic came upon the country that beggars description for its severity and distress. Many men still living can testify to the widespread suffering and the general derangement of all departments of business. The condition of the country between 1816 and 1824, as described by Mr. Clay and Colonel Benton, was exceeded by the prostration following the panic of 1837. A peculiar feature in both cases was the deep distress of the farming interest. Mortgages and forced sales in every direction, thousands of men, out of work or toiling for twenty-five cents a day or less, and other thousands compelled to rely on the soup-houses for the food which, for lack of opportunity to labor, they were unable to supply for themselves.

The people naturally revolted against the administration. The Democratic party was justly accused of making money scarce by its banking policy, and of crushing all demands for labor by its tariff policy; and, under the joint influence of the two, it went down under an avalanche of popular disfavor in the presidential election of 1840. In 1836, when Van Buren was elected, his Whig opponent, General Harrison, carried only seven states; and in 1840, when General Harrison was elected, Van Buren carried only seven states. The con-

trast was even stronger in the electoral vote for Harrison had seventy-three in 1836, and Van Buren had but sixty in 1840. It was a popular uprising against the Democratic party, a revolt against free trade, a powerful affirmation in favor of a protective policy.

The proof of the Whig triumph was the protective tariff of 1842, which held the same relation to the compromise tariff of 1833 that the protective tariff of 1824 held to the tariff of 1816. And again was the policy of protection most signally vindicated. The years following the enactment of the tariff of 1842 witnessed an almost phenomenal revival of all industrial pursuits in the country. All interests felt it, and the popular sentiment was so widely and deeply touched that in 1844, in the presidential contest between Mr. Clay and Mr. Polk, the latter was compelled to write a letter expressing his belief in the value of protection; and a Pennsylvania candidate, George M. Dallas, had been associated with him on the ticket, in order that the people might have the pledge of the strongest protection state in the Union as a guaranty that the protective system would be safe under a Democratic administration.

But under the malign influence of the southern leaders the ablest exponent of free trade in the country, Robert J. Walker, of Mississippi, was made Secretary of the Treasury. Under the whip and spur of southern dominion, and without even an apology for the perfidy involved, the protective tariff of 1842 was broken down, and the free trade tariff of 1846 was placed upon the statute book by the casting vote of Vice-President Dallas, who had stood as the political hostage that protection should be maintained; while Silas Wright, to whom the vice-presidential nomination was first offered, and who had voted for the high tariff of 1828, ran for governor of New York, and innocently yet powerfully aided in a deception of which he afterward repented in sackcloth and ashes.

Great apprehension was felt by Whigs and Democrats alike as to what effect the tariff of 1846 would have upon the industrial interests of the country. The protectionists expected that bad results would be visible within a year, but an extraordinary series of incidents, or accidents if you please, postponed the evil day. Coeval with President Polk's approval of the tariff bill came the declaration of war with Mexico. That

led to a demand for more than 100,000 men for enlistment and camp-followers, and caused an outlay of $150,000,000 beyond the ordinary expenditures of government within the ensuing two years. Before the great stimulus given to all departments of trade by these large disbursements began to lessen, a great famine occurred in Ireland. That led to an altogether unprecedented export of breadstuffs, and that, of course, brought large shipments of money from Europe. Before the effect produced on our trade by the famine had ceased, the European revolutions of 1848 began, and trade and manufactures over the whole continent, from Madrid to St. Petersburg, were disturbed, and in many cases thrown into hopeless confusion and panic. This stopped importations, and gave to the American manufacturer a far larger field than he could have had if a normal condition of business had existed in Europe.

While these causes were in full operation and were producing a prodigious effect upon our prosperity, the whole country was electrified, at the close of the year 1848, by the tidings that gold had been discovered in California, which we had acquired only a few months before from Mexico. The precious metal flowed to us in rich streams from the Pacific slope for the next six years, and opened avenues of trade unknown before. It drew young and vigorous men by hundreds of thousands from the older states, and gave to this great metropolis of the continent, the city of New York, an impulse the like of which it had never experienced before.

It was a historic epoch in the advancement of the country, and when, at the beginning of 1854, the output of gold showed signs of decline, a European war supplied fresh stimulus to the trade of the United States. The three leading Powers of Europe, as powers were then reckoned, England, France, and Russia, engaged in a giants' contest on the shores of the Black Sea, and the confusion which resulted throughout Europe for the next two and a half years afforded a rich harvest for the United States. Peace came in 1856. The spindles and wheels and looms, the forges and factories and furnaces of Great Britain and France were set going with renewed energy. The seas were once more unvexed, and Russia poured forth her

grain in the markets of Western Europe to compete with the shipments from America.

The last of the causes which had contributed to our prosperity in these ten years of happy accident was at an end, and its course had so deluded our people with the Democratic fallacy that a low tariff leads to prosperity as surely as a protective tariff, that in the spring of 1857 Congress passed a brief tariff act lowering the duties still further, and the United States set forth to depend upon its own energies, with a tariff that brought it directly in competition with the low-priced labor of Europe. We were no longer sustained by some extraordinary accident like war or famine or revolution abroad, or the discovery of vast deposits of the precious metals at home. I need not tell the result. The panic of 1857 came upon the country with crushing and disastrous effect. Every interest was prostrated, and a Democratic President, within a year from the end of the last of the extraneous causes that helped us, was compelled in his message to Congress to portray the disastrous condition of the country in as strong colors as even protectionists would have painted. Mr. Buchanan said:

"With unsurpassed plenty in all the elements of national wealth, our manufacturers have suspended, our public works are retarded, our private enterprises of different kinds are abandoned, and thousands of useful laborers are thrown out of employment and reduced to want."

And that was the downfall of the famous tariff of 1846. When left to stand alone, it stood just one year. The people had not sufficiently heeded the tremendous influences of the accidental causes I have cited, and mistakenly believed that the ten years of prosperity were due to a low revenue tariff.

. . . . . .

In this brief historical view of our century's experience with the tariff, these facts are, I think, incontestably established:

First, that this country, under a low tariff, inviting sharp competition and large importations from abroad, has never prospered; but every such attempt has ended in financial and industrial disaster, prostrating every interest, most of all the agricultural, and operating without exception with peculiar severity upon the wage-earners.

Second, that at no time in our century's history has the United States ever recovered from the financial depression caused by a low tariff until a protective tariff was enacted to take its place. The tariff of 1824 relieved the long suffering that followed from the too hasty lowering of duties in the tariff of 1816; the tariff of 1842 revived the country after the compromise and destructive tariff of 1833; and the tariff of 1861, still in force, and which Mr. Cleveland's administration is endeavoring to destroy, introduced a prosperous era after the tremendous convulsion of 1857, which was caused by the perfidiously enacted tariff of 1846.

Third, that there never has been a time since Mr. Calhoun forced the Democratic party to submit to the control of southern leaders, as it is now ingloriously submitting to-day, that it did not, if in power, demand the repeal and destruction of a protective tariff, even when its efficient and beneficial action upon all the interests of the country was established and demonstrated beyond doubt or cavil. Mr. Calhoun forced the Democratic party in 1833 to break down the tariff of 1824 and 1828, for which three Democratic Presidents had voted. Mr. Polk forced the Democratic party, even though it stained its political record with bad faith, to break down the tariff of 1842, which had already in its four years existence renewed the hopes of the country after a long era of depression. And now Mr. Cleveland, true to the precedents and instincts of his party, seeks to break down the present protective tariff at the risk of disturbing the industries of a continent, and to commit the American people once more to the old experiment of Democratic free trade or revenue tariff, with its inevitable disaster to the material interests of the country, and in no small degree to that mighty host who earn their day's bread by their day's work, and to whom good wages bring happiness and low wages bring misery.

The first political speech which I delivered after more than a year's absence in Europe was in this great city, last month. I then warned the laboring men of the United States that a protective tariff was their shield and bulwark; that they could break it down with their votes, or they could sustain it with their votes. I repeat that admonition in the same great city, here and now. If the great army of wage-workers in this

country will not protect themselves, there is no other power that can protect them. A century's experience of the tariff should be their warning and their guide.

It is for you to say if a century's experience should be a light to your feet. It should teach you the great and useful lesson that if you do not maintain your own ground no one else will maintain it for you. The power is in your hands. It may be wielded for your destruction, or it may be wielded for your protection and for your safety. [Loud and prolonged cheering, and waving of hats, flags, and canes.]

BENJAMIN HARRISON

INAUGURAL ADDRESS

[Benjamin Harrison, twenty-third President of the United States, was born at North Bend, Ohio, in 1833. He was fourth in descent from a signer of the Declaration of Independence, his grandfather was the ninth President of the United States, and his father twice a member of Congress. As a political speaker he first appeared in the campaign of 1856. In August, 1862, he was commissioned second lieutenant of volunteers, recruited a company of the 70th Indiana infantry, and was in active service until June, 1865, when, having the brevet rank of brigadier-general, he was mustered out. In 1876 he was Republican candidate for governor, but failed of election. In the next year he was elected to the United States Senate, where he remained till 1887, and became known as one of the ablest debaters of that body. He was elected to the presidency in 1888. He was renominated for the office in 1892, but failed of election. He died at Indianapolis in 1901. His inaugural address was delivered at Washington, March 4, 1889. Its close is here given.]

If in any of the states the public security is thought to be threatened by ignorance among the electors, the obvious remedy is education. The sympathy and help of our people will not be withheld from any community struggling with special embarrassments or difficulties connected with the suffrage, if the remedies proposed proceed upon lawful lines and are promoted by just and honorable methods. How shall those who practice election frauds recover that respect for the sanctity of the ballot which is the first condition and obligation of good citizenship? The man who has come to regard the ballot box as a juggler's hat has renounced his allegiance.

Let us exalt patriotism and moderate our party contentions. Let those who would die for the flag on the field of battle give a better proof of their patriotism and a higher glory to their country by promoting fraternity and justice. A party success that is achieved by unfair methods or by practices that partake of revolution is hurtful and evanescent, even from a

party standpoint. We should hold our differing opinions in mutual respect, and, having submitted them to the arbitrament of the ballot, should accept an adverse judgment with the same respect that we would have demanded of our opponents if the decision had been in our favor.

No other people have a government more worthy of their respect and love, or a land so magnificent in extent, so pleasant to look upon, and so full of generous suggestion to enterprise and labor. God has placed upon our head a diadem, and has laid at our feet power and wealth beyond definition or calculation. But we must not forget that we take these gifts upon the condition that justice and mercy shall hold the reins of power, and that the upward avenues of hope shall be free to all the people.

I do not mistrust the future. Dangers have been in frequent ambush along our path, but we have uncovered and vanquished them all. Passion has swept some of our communities, but only to give us a new demonstration that the great body of our people are stable, patriotic, and law-abiding. No political party can long pursue advantage at the expense of public honor, or by rude and indecent methods, without protest and fatal disaffection in its own body. The peaceful agencies of commerce are more fully revealing the necessary unity of all our communities, and the increasing intercourse of our people is promoting mutual respect. We shall find unalloyed pleasure in the revelation which our next census will make of the swift development of the great resources of some of the states. Each state will bring its generous contribution to the great aggregate of the nation's increase. And when the harvests from the fields, the cattle from the hills, and the ores of the earth shall have been weighed, counted, and valued, we will turn from them all to crown with the highest honor the state that has most promoted education, virtue, justice, and patriotism among its people.

GROVER CLEVELAND

TRUE DEMOCRACY

[Grover Cleveland, President of the United States, was born at Caldwell, New Jersey, March 18, 1837. He studied law in Buffalo, New York. Through various minor offices he rose to be Mayor of Buffalo in 1881. His administration was so successful that in the next year he received the Democratic nomination for Governor and was elected by an unprecedented plurality. In 1884 he was elected President against James G. Blaine, the Republican nominee. He was defeated by Benjamin Harrison in 1888, but defeated Harrison in 1892. Besides the business-like thoroughness which characterized Cleveland in all public offices, he displayed notable courage in his handling of financial problems, the Chicago strike, and the Venezuelan dispute with England. He died June 24, 1908.

The following speech was delivered at a banquet of the Young Men's Democratic Association, in Philadelphia, January 8, 1891.

MR. CHAIRMAN AND GENTLEMEN:—As I rise to respond to the sentiment which has been assigned to me, I cannot avoid the impression made upon my mind by the announcement of the words "True Democracy." I believe them to mean a sober conviction or conclusion touching the political topics which, formulated into political belief or creed, inspires a patriotic performance and the duties of citizenship. When illusions are dispelled, when misconceptions are rectified, and when those who guide are consecrated to truth and duty, the ark of the people's safety will still be discerned in the keeping of those who hold fast the principles of true democracy.

These principles are not uncertain nor doubtful. They comprise equal and exact justice to all men; peace, commerce, and hence friendship with all nations—entangling alliance with none; the support of the State Governments in all their rights; the preservation of the General Government in its whole constitutional vigor; a jealous care of the right of election by the people; absolute acquiescence in the decisions of the majority; the supremacy of the civil over the military authority; economy in the public expenses; the honest payment of our

GROVER CLEVELAND

debts and sacred preservation of the public faith; the encouragement of agriculture and commerce as its handmaid, and freedom of religion, freedom of the press, and freedom of the person.

The great President and intrepid democratic leader whom we especially honor to-night found his inspiration and guide in these principles.

Not all who have followed the banner have been able by a long train of close reasoning to demonstrate as an abstraction why democratic principles are best suited to their wants and the country's good; but they have known and felt that as their government was established for the people, the principles and men nearest to the people and standing for them could be the safest to trust.

Jackson has been in their eyes the incarnation of the things which Jefferson declared; if they did not understand all that Jefferson wrote, they saw and knew what Jackson did. Those who insisted upon voting for Jackson after his death felt sure that whether their candidate was alive or dead, they were voting the ticket of true democracy.

The devoted political adherent of Jackson, who after his death became involved in a dispute as to whether his hero had gone to heaven or not, was prompted by democratic instinct when he disposed of the question by declaring: "I tell you, sir, that if Andrew Jackson has made up his mind to go to heaven, you may depend upon it, he is there."

Under anti-democratic encouragement we have seen a constantly increasing selfishness attach to our political affairs. The departure from the sound and safe theory that the people should support the Government for the sake of the benefits resulting to all has bred a sentiment, manifesting itself with astounding boldness, that the Government may be enlisted in the furtherance and advantage of private interests, through their willing agents in public places. Such an abandonment of the idea of patriotic political action on the part of these interests has naturally led to an estimate of the people's franchise so degrading that it has been openly and palpably debauched for the promotion of selfish schemes. Nothing could be more hateful to true and genuine democracy than such offenses against our free institutions.

In several of the States the honest sentiment of the party has asserted itself in the support of every plan proposed for the ratification of this terrible wrong. I may perhaps be permitted to express a hope that the State of Pennsylvania will not long remain behind her sister States in adopting an effective plan to protect her people's suffrage.

It remains to say that in the midst of our rejoicing and in the time of party hope and expectation we should remember that the way of right and justice should be followed as a matter of duty and regardless of immediate success. Above all things, let us not for a moment forget that grave responsibilities await a party which the people trust; and let us look for guidance to the principles of "True Democracy" which "are enduring because they are right, and invincible because they are just."

THOMAS BRACKETT REED

PROTECTION AND PROSPERITY

[Thomas Brackett Reed, American legislator, was born at Portland, Maine, October 18, 1839. After practicing law and holding various minor political offices in his native state he was sent to Congress in 1877. There he served until 1899. He was the speaker of three Congresses in which position his firmness won him the half-affectionate title of "Czar" Reed. He died in Washington, D. C., December 7, 1902. What follows is from his speech in the House of Representatives, in 1894, summing up the debate on the Wilson Tariff bill.]

In this debate, which has extended over many weeks, one remarkable result has already been reached, a result of the deepest importance to this country. That result is, that the bill before us is odious to both sides of the House. It meets with favor nowhere, and commands the respect of neither party. On this side we believe that while it pretends to be for protection it does not afford it, and on the other side they believe that while it looks toward free trade it does not accomplish it.

It is evident that there is no ground for that hope entertained by so many moderate men, that this bill, bad as it is, could be a resting place where our manufacturing and productive industries, such as may survive, can reëstablish themselves and have a sure foundation for the future, free from party bickering and party strife. Hence, also, there can be no foundation for that cry, so insidiously raised that this bill should be passed at once, because uncertainty is worse than any bill can possibly be. Were this bill to pass both branches to-day, uncertainty would reign just the same.

It is often said that the truth is the simplest. That is so, after you understand the truth, but when you do not a lie is far simpler. When Copernicus discovered the theory of the universe it took centuries for men to believe it. The Ptolemaic theory was so simple that anybody by using his eyes could see the sun rise in the east and set in the west just

like the moon, and to-day most men accept the Copernican theory, not on their own understanding, but on the general belief of mankind.

I shall not, therefore, in what I have to say, be able—being, as I hope, on the side of truth—to rival the charming simplicity of the gentlemen opposite, or, like them, to compress the universe into the nutshell of a speech. I regret this the less because I know that many a philosopher has put the world into a nutshell only to find that the nutshell contained a world in which nobody ever lived, or moved, or had his being, and consequently a world which was of no human account.

Whether the universal sentiment in favor of protection as applied to every country is sound or not, I do not stop to discuss. Whether it is best for the United States of America alone concerns me now, and the first thing I have to say is, that after thirty years of protection, undisturbed by any serious menace of free trade, up to the very year now last past this country was the greatest and most flourishing nation on the face of this earth. Moreover, with the shadow of this unjustifiable bill resting cold upon it, with mills closed, with hundreds of thousands of men unemployed, industry at a standstill, and prospects before it more gloomy than ever marked its history—except once—this country is still the greatest and the richest that the sun shines on, or ever did shine on.

According to the usual story that is told, England had been engaged in a long and vain struggle with the demon of protection, and had been year after year sinking farther into the depths, until at a moment when she was in her distress and saddest plight, her manufacturing system broken down, "protection, having destroyed home trade by reducing," as Mr. Atkinson says, "the entire population to beggary, destitution, and want." Mr. Cobden and his friends providentially appeared, and after a hard struggle established a principle for all time and for all the world, and straightway England enjoyed the sum of human happiness. Hence all good nations should do as England has done and be happy ever after.

Suppose England, instead of being a little island in the sea, had been the half of a great continent full of raw material, capable of an internal commerce which would rival the commerce of all the rest of the world.

Suppose every year new millions were flocking to her shores, and every one of those new millions in a few years, as soon as they tasted the delights of a broader life, would become as great a consumer as any one of her own people.

Suppose that these millions, and the 70,000,000 already gathered under the folds of her flag, were every year demanding and receiving a higher wage and therefore broadening her market as fast as her machinery could furnish production. Suppose she had produced cheap food beyond all her wants, and that her laborers spent so much money that whether wheat was 60 cents a bushel or twice that sum hardly entered the thoughts of one of them except when some Democratic tariff bill was paralyzing his business.

Suppose that she was not only but a cannon shot from France, but that every country in Europe had been brought as near to her as Baltimore is to Washington—for that is what cheap ocean freights mean between us and European producers. Suppose all those countries had her machinery, her skilled workmen, her industrial system, and labor 40 per cent. cheaper. Suppose under that state of facts, with all her manufactures proclaiming against it, frantic in their disapproval, England had been called upon by Cobden to make the plunge into free trade, would she have done it? Not if Cobden had been backed by the angelic host. History gives England credit for great sense.

It so happens that America is filled with workers. There are idle people, but they are fewer here than elsewhere except now, when we are living under the shadow of the Wilson Bill. If those workers are all getting good wages they are themselves the market, and if the wages are increasing the market is also increasing. The fact that in this country all the workers have been getting better wages than elsewhere is the very reason why our market is the best in the world and why all the nations of the world are trying to break into it. We do not appreciate the nature of our market ourselves.

We are nominally 70,000,000 people. That is what we are in mere numbers. But as a market for manufactures and choice foods we are potentially 175,000,000 as compared with the next best nation on the globe. Nor is this difficult to prove. Whenever an Englishman earns one dollar an Ameri-

can earns a dollar and sixty cents. I speak within bounds. Both can get the food that keeps body and soul together and the shelter which the body must have for sixty cents. Take sixty cents from a dollar and you have forty cents left. Take that same sixty cents from the dollar and sixty and you have a dollar left—just two and a half times as much. That surplus can be spent in choice foods, in house furnishings, in fine clothes, and all the comforts of life—in a word, in the products of our manufactures. That makes our population as consumers of products as compared with the English population 200,000,000. Their population is 37,000,000 as consumers of products which one century ago were pure luxuries, while our population is equivalent to 175,000,000.

If this is our comparison with England, what is the comparison with the rest of the world, whose markets our committee are so eager to have in exchange for our own? Mulhall gives certain statistics which will serve to make the comparison clear. On page 365 of his Dictionary of Statistics he says the total yearly product of the manufacturers of the world are £4,474,000,000, of which the United States produces £1,443,000,000.

I do not vouch, nor can anybody vouch, for these figures, but the proportion of one-third to two-thirds nobody can fairly dispute. We produce one-third, and the rest of the world, England included, two-thirds.

The population of the world is 1,500,000,000, of which we have 70,000,000, which leaves 1,430,000,000, for the rest of mankind. We use all our manufactures, or the equivalent of them. Hence we are equal to one-half the whole globe outside of ourselves, England included, and compared as a market with the rest of the world, our population is equal to about 70,000,000.

I repeat, as compared with England herself as a market our people are equivalent to 175,000,000. As compared with the rest of the world, England included, we are equal as a market to 700,000,000.

Instead of increasing this market by leaving it to the steady increase of wages which the figures of the Aldrich report so conclusively show, and which have not only received the sanction of the member from New York, the Secretary of the

Treasury, and the Democratic Bureau of Statistics, but the sanction of everybody who hears me, our committee proposes to lower wages and so lessen the market and then divide that market with somebody else, and all on the chance of getting the markets of the world.

Who have these markets of the world now? There is hardly a spot on the globe where three generations of Englishmen, Frenchmen, or Germans have not been camped in possession of every avenue of trade. Do you suppose that with machinery nearly as good as ours and wages at one-half these men are going to surrender to us the markets of the world? Why, the very duties you keep on show that you do not believe it. If we cannot without duties hold our own markets, how shall we pay freight, and the expense of introducing goods, and meet the foreigner where he lives?

We were talking a while ago about higher wages. The question naturally comes up, How can these higher wages be got? There must be something for them to come from. Just think a moment what wages are. They are the devourers of consumable wealth. In order to have more consumable wealth you must have an incentive for creation. Wealth will never be made unless a consumer stands ready. More consumable wealth, therefore, depends upon a broadening market. This I have already shown, does not mean more purchasers, but purchasers with better purses, though, for that matter, in this country we have both.

But how can you make more wealth with the same number of workers? By using forces of nature and utilizing human brains. How can you do that? By incentives. The brain no more works without incentive than the body does.

To hear the discussion in Congress you would suppose that invention dropped from heaven like manna to the Jews. You would suppose that James Watt reached out into the darkness and pulled back a steam engine. It was not so. All invention is the product of necessities and of pressure. When the boy who wanted to go off to play and so rigged the stopcocks that the engine went itself, he was not only a true inventor, but he had the same motive—his personal advantage—that all inventors have, and, like them, was urged on by business necessities.

What originated Bessemer steel? Sir Henry Bessemer? No; but the necessities of railroads, under public pressure for lower rates of traffic, which would every one of them have been bankrupt without steel rails. If Sir Henry had not invented the process somebody else would. It detracts not one iota from the fame of Alexander Bell that a dozen men were close on his track. It has been so in every great invention. I say, therefore, that it was the diversification of our industries that has stimulated inventions. Otherwise all the inventive power of America would have run to waste; and when a man calculates the wonders of American inventive genius he knows where some of our wealth comes from. As a further proof that invention is born of necessity, tell me why great inventions never come until the world is in such shape as to enjoy them? What would the Crusaders have done with railroads? There was not money enough in the world to travel or merchandise to keep them going a week.

Here let me meet one other question, and let me meet it fairly. We are charged with having claimed that the tariff alone will raise wages, and we are pointed triumphantly to the fact that the wages of France and Germany, protected by a tariff, are lower than England, free of all tariff, and to America with a tariff and still higher wages. We have never made such a claim in any such form. Free-traders have set up that claim for us in order triumphantly to knock it over. What we do say is, that where two nations have equal skill and equal appliances and a market of nearly equal size, and one of them can hire labor at one-half less, nothing but a tariff can maintain higher wages, and that we can prove.

If there be two bales of goods side by side, made by the same kind of machinery and with the labor of human beings in both of the same degree of skill, and if the labor of one bale cost only half, for example, as much as the other, that other bale can never be sold until the extra cost of the costlier labor is squeezed out of it, provided there is an abundant supply of the product of the cheaper labor. If the bale with the cheaper labor of England in it meets the bale with the dearer labor of America in it, which will be bought at cost of production? I leave that problem just there. The sale of the English bale will be limited only by England's production.

Some men think, indeed, this bill and its author's speeches proceed upon the supposition that the first step toward gaining the markets of the world is to give up our own: just as if a fortified army, with enemies on all flanks, should overturn its own breastworks as the first preliminary to a march into the open. Even the foolish chivalry of the Marquis de Montcalm which led him to his death on the Heights of Abraham had not that crowning folly. Such is not the history of the world; such is not even the example of England. Tariff duties, whether levied for that purpose or for revenue, become a dead letter when we are able to compete with the outside world.

We are the only rival that England fears; for we alone have in our borders the population and the wages, the raw material, and within ourselves the great market which insures to us the most improved machinery. Our constant power to increase our wages insures us also continuous progress. If you wish us to follow the example of England, I say yes, with all my heart, but her real example and nothing less. Let us keep protection, as she did, until no rival dares to invade our territory, and then we may take our chances for the future which by that time will not be unknown.

We know, my friends, that before this tribunal we all of us plead in vain. Why we fail, let those answer who read the touching words of Abraham Lincoln's first inaugural and remember that he pleaded with these same men and their predecessors. Where he failed we cannot hope to succeed. But though we fail here to-day, like our great leader of other days in the larger field before the mightier tribunal which will finally and forever decide this question, we shall be more than conquerors; for this great nation, shaking off, as it has once before, the influence of a lower civilization, will go on to fulfill its high destiny, until over the South, as well as over the North, shall be spread the full measure of that amazing prosperity which is the wonder of the world.

CHARLES FREDERIC CRISP

TARIFF REFORM

[Charles Frederic Crisp was born in Sheffield, England, in 1845. After serving in the Confederate Army, he was for many years Solicitor General and a judge of the Superior Court in Georgia. From 1882 until his death in 1896 he was a member of Congress, and speaker of the House from 1891 to 1895. The following speech was delivered in closing the Wilson debate on the Tariff bill in 1894.]

I ASSUME that the cause of protection has no more able advocate than the gentleman from Maine. I assume that the argument for protection can be put in no more alluring form than that to which we have listened to-day. So assuming, I shall ask you calmly and dispassionately to examine with me that argument, to see upon what it is based, and then I shall invoke the unprejudiced judgment of this House as to whether the cause attempted to be sustained by the gentleman from Maine has been sustained or can be before any tribunal where the voice of reason is heard or the sense of justice is felt.

The gentleman from Maine, with a facility that is unequaled, when he encounters an argument which he is unable to answer passes it by with some bright and witty saying and thereby invites and receives the applause of those who believe as he does. But the gentleman does not attempt, the gentleman has not to-day attempted, to reply to the real arguments that are made in favor of freer trade and greater liberty of commerce.

The gentleman points to the progress of the United States, he points to the rate of wages in the United States, he points to the aggregated wealth of the United States, and claims all this as due to protection. But he does not explain how we owe these blessings to protection. He says, we have protection in the United States, wages are high in the United States therefore protection makes high wages.

When we ask the gentleman from Maine to give us a

reason why a high protective tariff increases the rate of wages he points to the glory, the prosperity, and the honor of our country. We on this side unite with him in every sentiment, in every purpose, in every effort that has for its object the advancement of the general welfare of the people of the United States, but we differ from him as to the method of promoting their welfare. The gentleman belongs to that school who believe that scarcity is a blessing, and that abundance should be prohibited by law. We belong to that school who believe that scarcity is a calamity to be avoided, and that abundance should be, if possible, encouraged by law.

The gentleman belongs to that class who believe that by a system of taxation we can make the country rich. He believes that it is possible by taxes to advance the prosperity of all the industries and all the people in the United States. Either, Mr. Speaker, that statement is an absurdity upon its face, or it implies that in some way we have the power to make some persons not resident of the United States pay the taxes that we impose. I insist that you do not increase the taxable wealth of the United States when you tax a gentleman in Illinois and give the benefit of that tax to a gentleman in Maine. Such a course prevents the natural and honest distribution of wealth, but it does not create or augment it.

The gentleman from Maine and his associates, when dealing with a great question which must affect the business, the happiness, and the prosperity of all our people, make statements which are inconsistent with each other and are calculated to deceive; and yet the gentleman presumes to lecture this side of the House because, forsooth, we cannot accept his conclusions thus arrived at.

But when we point to the impoverished farmers throughout the country, when we point to the strikes of laboring men for higher wages, when we point to the suspension of protected industries—you say all this is due to threatened reduction of the tariff. You take credit that you are not entitled to, and you seek to avoid responsibility for that which you are clearly and undeniably responsible.

Our friends of the minority say: The consumer will take care of himself, if you look after the producer; for he is one and the same individual.

The audacity of the statement is only equaled by the inconsistency of this whole report. Assuming, if you please, for the purposes of the argument, what these gentlemen claim, that a protective tariff gives higher wages in protected industries, and still your proposition is wholly without foundation. The consumer and the producer the same! Why, Mr. Speaker, do you know the proportion the producers of protected manufactured products in this country bear to the producers of all other products? You do not pretend that your tariff raises the price of the farmer's wheat, or his cotton, or his corn, or his meats; yet in spite of this great class, which is as three to one or more against the other, you gravely say that the producer and the consumer are the same!

Will you tell me how your protective tariff benefits the man who raises cotton, or corn, or wheat, or meats? The producers of those great staples are forced to seek their market abroad. A hundred years of this fostering system has not yet built up a home market for more than one-third of the cotton produced in the United States. Our market is abroad. Will you tell how this protective tariff benefits our agricultural producers? I can show you—I think I can demonstrate clearly—how the tariff hurts them; and I defy any of you to show wherein they are benefited by a protective tariff.

Suppose a farmer in Minnesota has 5,000 bushels of wheat and a farmer in Georgia has 100 bales of cotton. That wheat at eighty cents a bushel is worth $4,000, and that cotton at eight cents a pound is worth $4,000. Let those producers ship their staples abroad. The Minnesota wheat-grower ships his wheat to Liverpool; whether he ships it there or not, that is where the price of his wheat is fixed. The Georgia cotton-raiser ships his cotton to Liverpool; whether he ships it there or not, that is where the price of his cotton is fixed. The wheat and the cotton are sold in that free trade market. The wheat is sold for $4,000; the cotton brings the same amount. The Minnesota farmer invests the $4,000 he has received for his wheat in clothing, crockery-ware, iron, steel, dress goods, clothing—whatever he may need for his family in Minnesota. The Georgia cotton-raiser invests the proceeds of his cotton in like kinds of goods.

Each of those men ships his goods to this country and they

reach the port of New York. When either undertakes to unload them he is met by the collector of customs, who says, "Let me see your invoice." The invoice is exhibited, and it shows $4,000 worth of goods. Those goods represent in the one case 5,000 bushels of wheat, in the other case 100 bales of cotton. The collector at the port says to either of these gentlemen—the man who raises the wheat in Minnesota or him who raises the cotton in Georgia, "You cannot bring into this market those goods for which you have exchanged your products unless you pay to the United States a tariff by the McKinley law—a tax of $2,000!"

The man will in vain refer the collector to the statement of the gentleman from Maine that the foreigner pays the tax. You cannot convince that unrighteous United States officer that the foreigner is to pay the sum of $2,000; he requires the Minnesota farmer or the Georgia farmer to pay it. What is the result? The goods that cost either of these men $4,000 without the tariff cost him $6,000 with it.

The American laboring man wants what? He wants steady employment at reasonable wages. This protective system builds up industries which it is wasteful upon the part of the manufacturer to carry on. It destroys the natural industries of the people, and builds up an artificial industry. It takes away the natural right of every individual freely to exchange the surplus of that which he makes for the surplus of that which his neighbor makes. His neighbor, my friends, is the world.

Trade is not war. Trade is peace. Commerce knows no nationality. There is not a manufacturer in the United States, however highly he might have been favored, who will not send his goods to India, if by so doing he can get a little more for them than he can by selling them here; and he has the right to do it.

Gentlemen talk about a home market. What is a market? A market is where you buy and where you sell. If you say the market to which you allude is only that market in which I shall buy, then it is only half a market. A market is a place where you go to sell and where you go to buy. Restrictive protective tariff forces the American people to buy in the highest market on earth, and forces the great agricultural class

which exports $700,000,000 worth of their products every year to sell in the cheapest markets on the earth.

When you tax that Minnesota farmer or that Georgia farmer 50 per cent. on what he seeks to bring in return for his own goods, you are diminishing the purchasing power of that which he sells, and you are inflicting an injury upon him to that extent.

But, say my friends on the other side, we want an American system. We want an American system, too; but we differ as to what constitutes the American system. The Democratic idea of an American system is the largest liberty of all the people consistent with the individual rights of every person.

The idea of our Republican friends of an American system is a Chinese wall that will force our people to trade with themselves, and not permit them to trade with anybody else. Let us not forget that the same wall that shuts out the surplus products from foreign lands shuts in the surplus products that we make at home.

Let us bear in mind that if we do not sometimes buy from those to whom we ship our products they cannot always buy from us. No man can always buy unless he can sometimes sell. The system fastened upon us by the Republican party is one that permits us to sell abroad, but does not permit those people to sell to us. We can deposit what we have there, we can exchange it for their goods, but when we bring them home we must pay a penalty to the American manufacturer because we have dared to exercise the liberty of an American freeman to buy where he pleases.

Whenever we have an opportunity to go to the people upon this question they have been with us. The gentleman says for thirty years we have had protection. So we have, but for ten or fifteen years after the war the people were in no condition to discuss economic questions. The Republican party was then flushed with its great political victories. The people throughout the country were generally prejudiced against the South. Reason had not resumed its sway, and when Democrats talked about a reduction in the tariff, our kind and loving friends on the other side said, "Oh, go to the polls and vote as you shot, against the South," and that ended it.

That is all there was of argument about it. They continued

making that statement to the people, and the people accepted it, and voted as they were told. They kept the Republicans in power, and that party, promising at every election to reduce the tariff whenever they got into power, again increased it. The Republicans have never been in power since the war that they have not increased the burdens put upon the people by the tariff system, yet I defy any Republican to show me an argument made by him before the people in favor of an increase of the tariff.

The people trusted them upon the idea that there would be a reduction; but just as soon as the party got into power, true to the principles which have governed them in these later days, they surrendered themselves bound hand and foot to the manufacturing interests of the country, and did what they were told by that interest to do.

If there is any man in America who really believes that in a republican form of government, where the people rule, where laws should be made for the good of all, that any party has a right to impose taxes or to put burdens upon one class in order to benefit another class, then, my friends, that man is unworthy of a place in the free country in which he lives. The Republicans of thirty years ago, so lauded by my friend from Maine, never advocated this tariff—never. Why, Mr. Speaker, the fathers of the protective system never dreamed of such rates as those of the McKinley bill.

Our Republican friends tell us the laboring men should be independent. We agree to that. The great object and aim of the Democratic party is to contribute to the independence of the laboring men of this country. All classes of laboring men —the farmer in his field, the workingman in his shop, whether protected or unprotected, the carpenter, the blacksmith, and all of those people we desire to make independent; but we propose to do it by promoting abundance of everything that is necessary to sustain the lives of themselves and of their families. You can contribute most to the independence of man by furnishing him with a market where he can buy that which he needs cheapest. Then you make him most independent. He can then demand better wages than he can when the wolf is at the door; he can command better hours if he is able to get the necessities of life at reduced price; and he can com-

mand that natural freedom which all men desire, if he can feel that no unjust law taxes him to give to some petty favorite of a party in power.

For twenty years the party represented by this side of the House has been striving for power; and the great issue on which we have gone before the people was a reduction of taxation. We promised them everywhere that if they would intrust us with the power to do so we would reduce the burdens placed upon them by unjust laws. After we get away from the period of prejudice of reason in which I hope we now exist, the people, after a full, fair, and free argument, intrusted us with the power to perform that work.

The question presented to us is this: Shall we redeem the pledges that we made to the people? Shall we reduce their taxes? Shall we reduce their burdens? We agree that we should. We have formulated a bill that does reduce them to a large extent; and when we do it we find that the revenue is meager. The Democratic party stands pledged to redeem every promise the government has ever made to any class. And we do not propose to take any risks on this question. We propose to have an abundance of revenue to pay the expenses of the government economically administered; and we only ask accumulated wealth to contribute $30,000,000 in taxation to support the government which in turn protects them in everything they have.

Now, my party friends, my time is out and my strength exhausted. We have all a great deal at stake in this matter. We must help each other. It will not do for a man to say simply because there are things in this bill which he does not approve, that therefore he will not support it. Let him weigh the one against the other, and my word for it, he will find when he is done that in the interest of the plain common people of the United States he will be constrained to waive any objections that he may have to the bill and stand with the great body of his party in passing this substantial measure of relief.

We have not done in this bill all that we should. There may be and doubtless are errors in it, but it is a step in the right direction; and if we are not mistaken, when this step is taken, before the next step is proposed some of these protected

manufacturers who are now standing boldly in the way of reform will be found in the forefront of those who want to do something more to enlarge and extend the commerce and production of the United States.

Let us stand together, let us pass this bill; let us redeem this pledge as we must and will redeem every other pledge that we have made to the people. And if, my friends, we can crystalize this bill into a law, while there may be here and there some monopolists or gentlemen of large wealth who will criticize and condemn us, yet all over the country, in the homes of the farmers, in the homes of the workers, and in the homes of the men employed in every industry in the United States, there will be rejoicing and happiness. Agriculture will be encouraged; manufactures will be aided; commerce will be revived; and thus we will promote the general welfare of all classes of our people.

WILLIAM J. BRYAN

THE CROSS OF GOLD

[William Jennings Bryan, American politician, lawyer and lecturer, was born at Salem, Ill., March 19, 1860. He graduated from Illinois College in 1881 and from a Chicago law school in 1883. In 1887 he removed to Lincoln, Neb., and in 1891 entered Congress. As a delegate in the National Convention of the Democratic party, held at Chicago in 1896, he delivered the oration in favor of the free coinage of silver at the ratio of 16 to 1, known as "The Cross of Gold" speech, which won him the nomination for the Presidency. Though he received a majority of the popular vote, he obtained only 176 electoral votes, against 271 for William McKinley. During the Spanish War he acted as colonel of a Nebraska regiment of volunteers and was renominated for the Presidency in 1900, but was again defeated. In 1908 he was once more Democratic candidate for President and was defeated by William H. Taft. In 1913 President Wilson appointed him Secretary of State. He resigned June 8, 1915.]

I WOULD be presumptuous, indeed, to present myself against the distinguished gentlemen to whom you have listened if this were a mere measuring of abilities; but this is not a contest between persons. The humblest citizen in all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error. I come to speak to you in defense of a cause as holy as the cause of liberty—the cause of humanity.

When this debate is concluded, a motion will be made to lay upon the table the resolution offered in commendation of the Administration, and also the resolution offered in condemnation of the Administration. We object to bringing this question down to the level of persons. The individual is but an atom; he is born, he acts, he dies; but principles are eternal; and this has been a contest over a principle.

Never before in the history of this country has there been witnessed such a contest as that through which we have just

passed. Never before in the history of American politics has a great issue been fought out as this issue has been, by the voters of a great party. On the fourth of March, 1895, a few Democrats, most of them members of Congress, issued an address to the Democrats of the nation, asserting that the money question was the paramount issue of the hour; declaring that a majority of the Democratic party had the right to control the action of the party on this paramount issue; and concluding with the request that the believers in the free coinage of silver in the Democratic party should organize, take charge of, and control the policy of the Democratic party. Three months later, at Memphis, an organization was perfected, and the silver Democrats went forth openly and courageously proclaiming their belief, and declaring that, if successful, they would crystallize into a platform the declaration which they had made. Then began the conflict. With a zeal approaching the zeal which inspired the Crusaders who followed Peter the Hermit, our silver Democrats went forth from victory unto victory until they are now assembled, not to discuss, not to debate, but to enter up the judgment already rendered by the plain people of this country. In this contest brother has been arrayed against brother, father against son. The warmest ties of love, acquaintance, and association have been disregarded; old leaders have been cast aside when they have refused to give expression to the sentiments of those whom they would lead, and new leaders have sprung up to give direction to this cause of truth. Thus has the contest been waged, and we have assembled here under as binding and solemn instructions as were ever imposed upon representatives of the people.

We do not come as individuals. As individuals we might have been glad to compliment the gentleman from New York (Senator Hill), but we know that the people for whom we speak would never be willing to put him in a position where he could thwart the will of the Democratic party. I say it was not a question of persons; it was a question of principle, and it is not with gladness, my friends, that we find ourselves brought into conflict with those who are now arrayed on the other side.

The gentleman who preceded me [ex-Governor Russell]

spoke of the state of Massachusetts; let me assure him that not one present in all this Convention entertains the least hostility to the people of the state of Massachusetts, but we stand here representing people who are the equals, before the law, of the greatest citizens in the state of Massachusetts. When you [turning to the gold delegates] come before us and tell us that we are about to disturb your business interests, we reply that you have disturbed our business interests by your course.

We say to you that you have made the definition of a business man too limited in its application. The man who is employed for wages is as much a business man as his employer; the attorney in a country town is as much a business man as the corporation counsel in a great metropolis; the merchant at the cross-roads store is as much a business man as the merchant of New York; the farmer who goes forth in the morning and toils all day, who begins in spring and toils all summer, and who by the application of brain and muscle to the natural resources of the country creates wealth, is as much a business man as the man who goes upon the Board of Trade and bets upon the price of grain; the miners who go down a thousand feet into the earth, or climb two thousand feet upon the cliffs, and bring forth from their hiding places the precious metals to be poured into the channels of trade are as much business men as the few financial magnates who, in a back room, corner the money of the world. We come to speak of this broader class of business men.

Ah, my friends, we say not one word against those who live upon the Atlantic Coast, but the hardy pioneers who have braved all the dangers of the wilderness, who have made the desert to blossom as the rose—the pioneers away out there [pointing to the West], who rear their children near to Nature's heart, where they can mingle their voices with the voices of the birds—out there where they have erected schoolhouses for the education of their young, churches where they praise their creator, and cemeteries where rest the ashes of their dead—these people, we say, are as deserving of the consideration of our party as any people in this country. It is for these that we speak. We do not come as aggressors. Our war is not a war of conquest; we are fighting in the defense

of our homes, our families, and posterity. We have petitioned, and our petitions have been scorned; we have entreated, and our entreaties have been disregarded; we have begged, and they have mocked when our calamity came. We beg no longer; we entreat no more; we petition no more. We defy them!

The gentleman from Wisconsin has said that he fears a Robespierre. My friends, in this land of the free you need not fear that a tyrant will spring up from among the people. What we need is an Andrew Jackson to stand, as Jackson stood, against the encroachments of organized wealth.

They tell us that this platform was made to catch votes. We reply to them that changing conditions make new issues; that the principles upon which Democracy rests are as everlasting as the hills, but that they must be applied to new conditions as they arise. Conditions have arisen, and we are here to meet those conditions. They tell us that the income tax ought not to be brought in here; that it is a new idea. They criticize us for our criticism of the Supreme Court of the United States. My friends, we have not criticized; we have simply called attention to what you already know. If you want criticisms, read the dissenting opinions of the court. There you will find criticisms. They say that we passed an unconstitutional law; we deny it. The income tax law was not unconstitutional when it was passed; it was not unconstitutional when it went before the Supreme Court for the first time; it did not become unconstitutional until one of the judges changed his mind, and we cannot be expected to know when a judge will change his mind. The income tax is just. It simply intends to put the burdens of government justly upon the backs of the people. I am in favor of an income tax. When I find a man who is not willing to bear his share of the burdens of the government which protects him, I find a man who is unworthy to enjoy the blessings of a government like ours.

They say that we are opposing national bank currency; it is true. If you will read what Thomas Benton said, you will find he said that, in searching history, he could find but one parallel to Andrew Jackson; that was Cicero, who destroyed the conspiracy of Catiline and saved Rome. Benton said that Cicero only did for Rome what Jackson did for us when he destroyed the bank conspiracy and saved America. We say in our plat-

form that we believe that the right to coin and issue money is a function of government. We believe it. We believe that it is a part of sovereignty, and can no more with safety be delegated to private individuals than we could afford to delegate to private individuals the power to make penal statutes or levy taxes. Mr. Jefferson, who was once regarded as good Democratic authority, seems to have differed in opinion from the gentleman who has addressed us on the part of the minority. Those who are opposed to this proposition tell us that the issue of paper money is a function of the bank, and that the government ought to go out of the banking business. I stand with Jefferson rather than with them, and tell them, as he did, that the issue of money is a function of government, and that the banks ought to go out of the governing business.

They complain about the plank which declares against life tenure in office. They have tried to strain it to mean that which it does not mean. What we propose by that plank is the life tenure which is being built up in Washington, and which excludes from participation in official benefits the humbler members of society.

Let me call your attention to two or three important things. The gentleman from New York says that he will propose an amendment to the platform providing that the proposed change in our monetary system shall not affect contracts already made. Let me remind you that there is no intention of affecting those contracts which, according to present laws, are made payable in gold; but if he means to say that we cannot change our monetary system without protecting those who have loaned money before the change was made, I desire to ask him where, in law or in morals, he can find justification for not protecting the debtors when the act of 1873 was passed, if he now insists that we must protect the creditors.

He says he will also propose an amendment which will provide for the suspension of free coinage if we fail to maintain a parity within a year. We reply that when we advocate a policy which we believe will be successful, we are not compelled to raise a doubt as to our own sincerity by suggesting what we shall do if we fail. I ask him, if he would apply his logic to us, why he does not apply it to himself. He says he wants this country to try to secure an international agree-

ment. Why does he not tell us what he is going to do if he fails to secure an international agreement? There is more reason for him to do that than there is for us to provide against the failure to maintain the parity. Our opponents have tried for twenty years to secure an international agreement, and those are waiting for it most patiently who do not want it at all.

And now, my friends, let me come to the paramount issue. If they ask us why it is that we say more on the money question than we say upon the tariff question, I reply that, if protection has slain its thousands, the gold standard has slain its tens of thousands. If they ask us why we do not embody in our platform all the things that we believe in, we reply that when we have restored the money of the Constitution all other necessary reforms will be possible; but that until this is done there is no other reform that can be accomplished.

Why is it that within three months such a change has come over the country? Three months ago when it was confidently asserted that those who believe in the gold standard would frame our platform and nominate our candidates, even the advocates of the gold standard did not think that we could elect a President. And they had good reason for their doubt, because there is scarcely a State here to-day asking for the gold standard which is not in the absolute control of the Republican party. But note the change. Mr. McKinley was nominated at St. Louis upon a platform which declared for the maintenance of the gold standard until it can be changed into bimetallism by international government. Mr. McKinley was the most popular man among the Republicans, and three months ago everybody in the Republican party prophesied his election. How is it to-day? Why, the man who was once pleased to think that he looked like Napoleon—that man shudders to-day when he remembers that he was nominated on the anniversary of the battle of Waterloo. Not only that, but as he listens he can hear with ever-increasing distinctness the sound of the waves as they beat upon the lonely shores of St. Helena.

Why this change? Ah, my friends, is not the reason for the change evident to any one who will look at the matter? No private character, however pure, no personal popularity, however great, can protect from the avenging wrath of an in-

dignant people a man who will declare that he is in favor of fastening the gold standard upon this country, or who is willing to surrender the right of self-government and place the legislative control of our affairs in the hands of foreign potentates and powers.

We go forth confident that we shall win. Why? Because upon the paramount issue of this campaign there is not a spot of ground upon which the enemy will dare to challenge battle. If they tell us that the gold standard is a good thing, we shall point to their platform and tell them that their platform pledges the party to get rid of the gold standard and substitute bimetallism. If the gold standard is a good thing, why try to get rid of it? I call your attention to the fact that some of the very people who are in this Convention today and who tell us that we ought to declare in favor of international bimetallism—thereby declaring that the gold standard is wrong and that the principle of bimetallism is better —these very people four months ago were open and avowed advocates of the gold standard, and were then telling us that we could not legislate two metals together, even with the aid of all the world. If the gold standard is a good thing, we ought to declare in favor of its retention and not in favor of abandoning it; and if the gold standard is a bad thing why should we wait until other nations are willing to help us to let go? Here is the line of battle, and we care not upon which issue they force the fight; we are prepared to meet them on either issue or on both. If they tell us that the gold standard is the standard of civilization, we reply to them that this, the most enlightened of all the nations of the earth, has never declared for a gold standard and that both the great parties this year are declaring against it. If the gold standard is the standard of civilization, why, my friends, should we not have it? If they come to meet us on that issue we can present the history of our nation. More than that; we can tell them that they will search the pages of history in vain to find a single instance where the common people of any land have ever declared themselves in favor of the gold standard. They can find where the holders of fixed investments have declared for a gold standard, but not where the masses have. Mr. Carlisle said in 1878 that this was a struggle between "the

idle holders of idle capital" and "the struggling masses, who produce the wealth and pay the taxes of the country"; and, my friends, the question we are to decide is: Upon which side will the Democratic party fight; upon the side of "the idle holders of idle capital" or upon the side of "the struggling masses"? That is the question which the party must answer first, and then it must be answered by each individual hereafter. The sympathies of the Democratic party, as shown by the platform, are on the side of the struggling masses who have ever been the foundation of the Democratic party. There are two ideas of government. There are those who believe that, if you will only legislate to make the well-to-do prosperous, their prosperity will leak through on those below. The Democratic idea, however, has been that if you legislate to make the masses prosperous, their prosperity will find its way up through every class which rests upon them.

You come to us and tell us that the great cities are in favor of the gold standard; we reply that the great cities rest upon our broad and fertile prairies. Burn down your cities and leave our farms, and your cities will spring up again as if by magic; but destroy our farms and the grass will grow in the streets of every city in the country.

My friends, we declare that this nation is able to legislate for its own people on every question, without waiting for the aid or consent of any other nation on earth; and upon that issue we expect to carry every state in the Union. I shall not slander the inhabitants of the fair state of Massachusetts nor the inhabitants of the state of New York by saying that, when they are confronted with the proposition, they will declare that this nation is not able to attend to its own business. It is the issue of 1776 over again. Our ancestors, when but three millions in number, had the courage to declare their political independence of every other nation; shall we, their descendants, when we have grown to seventy millions, declare that we are less independent than our forefathers?

No, my friends, that will never be the verdict of our people. Therefore, we care not upon what lines the battle is fought. If they say bimetallism is good, but that we cannot have it until other nations help us, we reply that, instead of having a gold standard because England has, we will

restore bimetallism, and then let England have bimetallism because the United States has it. If they dare to come out in the open field and defend the gold standard as a good thing, we will fight them to the uttermost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests and the toilers everywhere, we will answer their demand for a gold standard by saying to them: You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold.

WILLIAM BOURKE COCKRAN

AN ANSWER TO WILLIAM J. BRYAN

[William Bourke Cockran, an Irish-American lawyer and orator, was born in the west of Ireland in 1854. He received his education partly in his native country and partly in France, and when in his seventeenth year came to the United States. His rise to prominence from his admission to the bar was rapid. He was a member of Congress for four years. Subsequently his affiliation with Tammany Hall was relaxed, and upon the adoption of the "sixteen to one" platform by the Democratic party in 1896 he advocated the election of William McKinley, but in 1902 a change in local conditions brought him once more into touch with the Tammany organization. He was a member of Congress from 1904 to 1909 and from 1921 to 1923. He died March 1, 1923. The following speech was delivered at Madison Square Garden, New York, during the presidential campaign of 1896, which resulted in the election of William McKinley.]

WITH the inspiring strains of the national song still ringing in our ears, who can doubt the issue of this campaign? The issue has been well stated by your presiding officer. Stripped, as he says, of all verbal disguises, it is an issue of common honesty, an issue between the honest discharge and the dishonest repudiation of public and private obligations. It is a question as to whether the powers of the government shall be used to protect honest industry or to tempt the citizen to dishonesty.

On this question honest men cannot differ. It is one of morals and justice. It involves the existence of social order. It is the contest for civilization itself. If it be disheartening to Democrats and to lovers of free institutions to find an issue of this character projecting into a presidential campaign, this meeting furnishes us with an inspiring truth of how that issue will be met by the people. A Democratic convention may renounce the Democratic faith, but the Democracy remains faithful to the Democratic principles. Democratic leaders may betray a convention to the Populists, but they cannot seduce the

footsteps of Democratic voters from the pathway of honor and justice. A candidate bearing the mandate of a Democratic convention may in this hall open a canvass leveled against the foundations of social order, but he beholds the Democratic masses confronting him organized for defense.

Fellow Democrats, let us not disguise from ourselves the fact that we bear in this contest a serious and grave and solemn burden of duty. We must raise our hands against the nominee of our party, and we must do it to preserve the future of that party itself. We must oppose the nominee of the Chicago convention, and we know full well that the success of our opposition will mean our own exclusion from public life, but we will be consoled and gratified by the reflection that it will prove that the American people cannot be divided into parties on a question of simple morals or common honesty. We would look in vain through the speech delivered here one week ago to find a true statement of the issue involved in this canvass. Indeed, I believe it is doubtful if the candidate himself quite understands the nature of the faith which he professes. I say this not in criticism of his ability, but in justice to his morality. I believe that if he himself understood the inevitable consequences of the doctrines he preaches, his own hands would be the very first to tear down the platform on which he stands. But there was one statement in that speech which was very true from ambiguity, pregnant with hope and confidence to the lovers of order. He professes his unquestioned belief in the honesty of the American masses, and he quoted Abraham Lincoln in support of the faith that was in him. Well, I don't believe that the faith of Abraham Lincoln was ever more significantly justified than in the appearance which Mr. Bryan presented upon this platform, in the change that has come over the spirit and the tone of Populistic eloquence since the Chicago convention.

We must all remember that lurid rhetoric which glowed as fiercely in the Western skies as that sunlight which through the past week foretold the torrid heat of the ensuing day; and here upon this platform we find that same rhetoric as mild, as insipid, as the waters of a stagnant pool.

He is a candidate who was swept into the nomination by a wave of popular enthusiasm, awakened by appeals to prej-

udice and greed. He is a candidate who on his trip home, and in the initial steps of his trip eastward, declared that this was a revolutionary movement; who no sooner found himself face to face with the American feeling than he realized the fact that this soil is not propitious to revolution.

The people of this country will not change the institutions which have stood the tests and experiences of a century for institutions based upon the fantastic dreams of Populist agitators.

The American nation will never consent to substitute for the Republic of Washington, of Jefferson, and of Jackson, the republic of an Altgeld, a Tillman, or a Bryan. The power of public opinion which caused the vivid oratory of the Chicago platform to burn low and soft as the moonlight outside of this platform, which has already shown its power to control Populistic eloquence, will show the full extent of its wisdom, will give Abraham Lincoln's prophecy its triumphal vindication, when it crushes the seed of Populistic socialism next November.

Now, my friends, I have said that there was one statement of great significance in Mr. Bryan's speech. There is another portion of it which is singularly free from any obscurity and that may be comprised within the two initial paragraphs when he talks, logically, consistently, plainly, the language of revolution. Whatever change may have come over his manner as a candidate, however much the vehemence of his eloquence may have been reduced, two things for which he stands remain unaltered. On this platform he defended the most revolutionary plank of the Chicago convention, in speech less vehement but not less earnest than that in which he supported their adoption. On this platform he defended the Populistic program of overthrowing the integrity of the Supreme Court. If there be any fruit which has grown for the benefit of all mankind, out of the establishment of this republic, it has been the demonstration that it is possible by the organization of an independent tribunal to safeguard the rights of every citizen and protect those national privileges against any invasion from whatever source or however powerful might be the antagonistic elements. The very existence of that power presupposes the existence of an independent tribunal. Yet we have this Popu-

listic convention, because a Populist measure was condemned as unconstitutional, proposing not to amend the Constitution in the ordinary way prescribed by that instrument itself, but proposing to pack the court, to reorganize it (he used the language of the platform itself), so that it will pronounce those laws to be constitutional which the Constitution itself condemns—a proposal to make the courts of law instruments of lawlessness; to violate that sacred pact between the states on which the security of this nation rests; to profane the temple erected for its protection by the hands of false priests who, though sworn to defend it, will be appointed to destroy it.

In the time to which I must confine myself to-night, I can do nothing but examine that one question, which Mr. Bryan himself declares to be the overshadowing issue of this campaign. I am a little puzzled when I read this speech to decide just exactly what Mr. Bryan himself imagines will be the fruit of a change in the standard of value throughout this country. I do not believe that any man can wholly agree with the speech, because if he dissent from one set of conclusions, he has to read but a few paragraphs and he will find another of a different variety. But I assume that it is fair in a discussion of this character, independently of what Mr. Bryan may say, or what Mr. Bryan himself may think he stands for, to examine the inevitable economic effects of a debasement of the coinage, of a change in the standard by which existing debts are to be measured to a baser measure of value. Now, I will imagine that Mr. Bryan himself may believe that in some way or other he is going to benefit the toilers of this country. He says that he is, but he declines to show us how. For my part, I am willing to state here that if Mr. Bryan could show me that by any means known to heaven or known on earth, any means revealed in the comprehension of man, that wages could be increased, I would be ready to support him here and now. I do not make this statement through any pretense of special affection for the man who works with his hands. Such a pretense made in the heat of a presidential campaign would merely insult and discredit the intelligence to which it is addressed.

I repeat that I would support any measure calculated to increase the rate of wages, because I know of no test of

prosperity absolutely infallible, except the rate of wages paid to laborers. When the rate of wages is high, there must be prosperity; when the rate of wages is low, there must necessarily be distress.

If, then, Mr. Bryan can show me that by any enforcement of any portion of his program wages will be increased in this country, I will not only support him, but I will recognize him as the wisest orator that ever opened his mouth on a platform since the beginning of the world. I will be ready to confess that the rhetoric which I do not now understand is really the language of inspiration. I would regard the administration of the presidency as the kindling of a great light before the footsteps of man, showing him a broad pathway to endless happiness and measureless prosperity. But in searching through his speech, in reading through the whole reams of Populistic literature with which this country has been flooded for four years, I have never yet found the syllable which showed me how a Populist expected to increase the rate of wages. Now, in order to understand the significance of the remark that wages is the only test of prosperity, we have but to consider for a moment just what is meant by the term wages. Wages, as I suppose everybody here understands it, is that part of the laborer's product which is given to him in compensation for his toil. If, for instance, I be engaged in the manufacture of chairs, and if I can make five chairs every day worth $20.00, and the rate of my wages is $4.00 per day, what I actually get is one chair out of the five I make. The other four chairs, the other four-fifths of my product, are devoted to the payment of all the other labor that has been expended in preparing the elements out of which the chair was made: to the man who felled the tree in the forest, the person who sawed it in the mill, the carrier who transported it, the workman who prepared its component parts, and the profit on the capital which set all this labor in motion. It is plain, however, that I could not take one chair home with me at night and attempt to settle my bills with it, for the moment I undertook to divide the chair among my creditors, that very moment it would lose its value; so instead of taking the chair, which I cannot divide, I take its equivalent in money, which I can divide, but my wages all the time are

fixed by the quantity of my own products. If instead of five chairs I were able to make ten, and the rate of compensation remained the same, I would obtain for my wages two chairs, or $8.00 per day; but instead of there being four chairs, or $16.00, available for the payment of the other labor, there would be eight chairs at $32.00; and thus the larger my wages, the larger my product, and the greater the prosperity in the chair-making industry.

Now, applying that principle to every other department of trade, we can see that the man who works on a tunnel cannot take part of the tunnel home with him for his wages, the man who paves the street cannot take part of the highway with him, but each one takes the money equivalent to that part of the product which is the result of his daily toil, and the laborer is the man who has the most vital interest in the character of the money which is paid to him. . . .

Nothing is more common than the mistake that money and property are identical. They are not. A redundancy of money does not prove any prosperity. There may be a very large amount of circulating medium and very great poverty. The issue of paper money simply is no more an increase of wealth than the issue by an individual of his promissory note would show an increase of his property. As a matter of fact, an increase in the coinage is no proof of an increase in property, but may be a strong proof of a decrease in wealth. . . . The volume of money plays but a small part even in the ordinary transactions of life. It is not the volume of money, but the activity of money, that counts. . . . Money never can circulate freely and actively unless there be absolute confidence in its value. If a man doubt whether the money in his pocket will be as valuable to-morrow as it is to-day, he will decline to exchange his commodity against it; and this Populistic agitation threatening the integrity of money has been the cause of the hard times through which this country is passing and from which it will not escape until the heel of popular condemnation is placed upon the Populistic agitation which undermines the foundation of our credit. . . .

In order that you should understand just how a change in the standard of value enables men to cheat their creditors, you have to consider the function which money plays in meas-

uring debts. If I had paid $10 for ten yards of cloth to be delivered to me next week, and in the interim the government should pass a law declaring that hereafter eighteen inches shall constitute a yard, and that all existing contracts shall be settled in that system of measure, I would be cheated of one half the cloth for which I had paid. If, on the other hand, I owed a cloth merchant for ten yards of cloth which he had delivered to me, and which was payable next week, and in the meantime the government would change the standard of value and cut down the unit of coinage one half, then I would settle the debt with $5 and the cloth merchant would be cheated. . . .

Underlying the whole scheme of civilization is the confidence men have in each other: confidence in their integrity, confidence in their honesty, confidence in their future. If we went to a silver coinage to-morrow, if we even debased our standard of value, men say that you would still have the same property you have to-day, you would still have the same soil, you would still have the same continent. And it is true. But so did the Indians have the same rivers that roll past your cities and turn the wheels of commerce as they pass. So were the mountains piled full of mineral treasures four hundred years ago. The same atmosphere enwrapt this continent, the same soil covered the fields, the same sun shone in heaven, and yet there was none but the savage pursuing the pathway of war through the trackless forests, and the rivers bore no single living thing except the Indian in his canoe, pursuing a pathway of destruction. There was no industrial coöperation, because the Indian was a savage and did not understand the principle by which men aid each other, by taking from the bosom of the earth the wealth which makes life bearable and develops the intelligence which makes civilization. Anything that attacks that basis of human confidence is a crime against civilization and a blow against the foundations of social order. . . . We believe that the very essence of civilization is mutual interest, mutual forbearance, mutual coöperation. We believe the world has passed the time when men's hands are at each other's throats. We believe to-day that men stand shoulder to shoulder, working together for a common purpose, beneficial to all, and we believe that this attempt to assail wages, which

means an attempt to attack the prosperity of all, will be resisted, not by a class, but by the whole nation. The dweller in the tenement house, stooping over his bench, who never sees a field of waving corn, who never inhales the perfume of grasses and of flowers, is yet made the participator in all the bounties of Providence, in the fructifying influence of the atmosphere, in the ripening rays of the sun, when the product of the soil is made cheaper to him every day by the abundance of the harvest. It is from his share in this bounty that the Populists want to exclude the American working man. To him we say, in the name of humanity, in the name of progress, you shall neither press a crown of thorns upon the brow of labor nor place a scourge upon his back. You shall not rob him of any one advantage which he has gained by long years of study, of progress in the skill of his craft, and by the careful organization of the members who work with him at the same bench. You shall not obscure the golden prospect of a further improvement in his condition by a further appreciation of the cost of living as by a further cheapening of the dollar which is paid to him.

There can be no distress, there can be no hard times, when labor is well paid. The man who raises his hand against the progress of the working man raises his hand against prosperity. He seeks to restrict the volume of production. He seeks to degrade the condition of the man who is steadily improving himself, and in his own improvement is accomplishing the improvement of all mankind. But this attempt will fail. I do not regret this campaign. I am glad this issue has arisen. The time has come when the people of this country will show their capacity for self-government. They will prove that the men who have led the world in the pathway of progress will be the jealous guardians of liberty and honor. They are not to be seduced by appeals to their cupidity or moved by threats of injury. They will forever jealously guard and trim the lamp of enlightenment, of progress. They will ever relentlessly press and crush under their heels the flaming torch of Populistic discontent, Populistic agitation, and Populistic destruction. When this tide of anarchy shall have receded, this tide of Populistic agitation, this assault upon common honesty and upon industry shall have abated forever, the foundations of this republic will

remain undisturbed. The government will still shelter a people indissolubly wedded to liberty and order, jealously forbidding any distinction of burden or of privilege, conserving property, maintaining morality, resting forever upon the broad basis of American patriotism and American intelligence.

JOHN PETER ALTGELD

ON MUNICIPAL AND GOVERNMENTAL OWNERSHIP

[John Peter Altgeld, an American politician and reformer, was born in Germany in 1845. Brought to this country as a child, he served in the Union army, later he studied law, and was judge of the Superior Court of Chicago from 1886 to 1891. He was Governor of Illinois from 1893 to 1897. As Governor the pardon which he extended to certain convicted anarchists gave rise to much comment. He was an advocate of free-silver and of socialism. He accomplished much in the field of prison reform. His death occurred in 1902. The following speech was delivered in Philadelphia on Labor Day, September 5, 1897.]

Aside from the money question, the most serious problem that confronts the people of America to-day is that of rescuing their cities, their states and the federal government, including the federal judiciary, from absolute control of corporate monopoly. How to restore the voice of the citizen in the government of his country; and how to put an end to those proceedings in some of the higher courts which are farce and mockery on one side, and a criminal usurpation and oppression on the other.

Corporations that were to be servants and begged the privilege of supplying cities with conveniences, or of serving the country at large, have become masters.

We have had thirty years of colorless politics in which both of the political parties were simply conveniences for organized greed. There was nothing to arouse the deep, slumbering patriotism of the masses and a race of politicians came to the front, most of whom had no convictions and many of whom straddled every proposition and then waited to be seduced. They were men who made every promise to the laborer, and then betrayed him. These men became the instruments through which the corporations worked.

Having learned what vast sums can be extorted from the American people, the monopolies used a part of the wealth they got from this source to corrupt the people's representatives, and thus obtained unlimited privileges of plunder, until almost every great city in this country is tied and gagged, and cannot even enter a protest while being robbed. All of this falls with crushing force on the laborer, for his hands must earn the taxes the landlord pays—he is forced to depend on the public conveniences, and always suffers under bad government. An individual rarely has interest enough or money enough, to bribe a city council or buy a legislature. But the corporations have both, and, as the money all comes off the public, they offer temptations that are too strong for the average man to resist.

In as much as no government can endure in which corrupt greed not only makes the laws, but decides who shall construe them, many of our best citizens are beginning to despair of the republic. Others urge that we should remove the bribe-givers—that is, destroy this overwhelming temptation by having the government take all these monopolies itself and furnish the service which they now furnish, and thus not only save our institutions, but have the great profits which now go into the pockets of private corporations turned into the public treasury.

But the corruptionists, the monopolists, and all men who are fattening on the existing rottenness and injustice, cry angrily, "Why, that would be socialism, rank socialism, and we are opposed to it!" Some of these men know the meaning of socialism and some do not, but they control all those men who cling to the skirts of wealth.

Socialism has been defined as a system of government in which the competitive system is entirely abolished and the principle of associated effort is applied to everything. According to the standard authorities, socialism is an ideal state founded on justice, and in which the benefits of modern invention and of monopoly shall be shared by all the people instead of being controlled by the few and used by these few to make themselves the absolute masters of the many. The word "socialism" is used as a term of derision only by the ignorant or the servile.

During the former administration of Lord Salisbury as premier of England it was once charged that the tendency of the

government was socialistic; that there was a tendency for the government to do those things which always had been left, and should be left, to the individual; that most of the great cities of the Empire had not only assumed the functions of supplying their inhabitants with water, gas, electric light and street railway service, but that they were going a great deal farther and were even building and renting houses and doing a host of other things that were not within the province of government.

He was reported as saying in answer to this criticism, that it was not a question of socialism at all, but simply a question of business; a question whether a given community can secure certain advantages or in a more satisfactory manner when acting collectively, than by leaving everything to individual effort; that a collective body has the same right to pursue the best business methods, and do all things necessary to its welfare, or the welfare of its members, that an individual has; that the best interest of the community must be the criterion by which to decide each case; that there was a time when private individuals carried mails and charged what they pleased, there being no government postoffice; but as the world advanced, every government took the postal business into its own hands, and no intelligent man would have turned it over to a private corporation.

Let us see what civilized man is doing elsewhere. Take the cities of Great Britain first, for they have the same power of self-government that American cities have. In all that pertains to the comfort and enterprise of the individual we are far in the lead; but in the government of cities we are far behind. Glasgow has to-day nearly one million inhabitants and is one of the great manufacturing and commercial cities of the world. Thirty years ago there was scarcely a city that was in a worse condition. Private corporations furnished it a poor quality of water, taken from the Clyde River, and they charged high rates for it. The city drained into the Clyde, and it became horribly filthy. Private corporations furnished a poor quality of gas, at a high price; and private companies operated the street railroads. Private companies had the same grip on the people there that they have in most American cities. Owing to the development of great shipbuilding and other indus-

tries in the valley of the Clyde, the laboring population of Glasgow became very dense and the means of housing the people were miserable. Poorly lighted, poorly ventilated, filthy houses brought high rents. In many cases two families lived in one room. Cleanliness was impossible; the sanitary conditions were frightful and the death rate was high. As for educational facilities, there were none worth mentioning for these people. The condition of the laboring classes was one of degradation and misery; children were growing up mentally, morally and physically diseased; a generation was coming which threatened to be an expense and a menace to the country. It was a great slum city.

But patriotic and public-spirited men came to the front and gave the city the benefit of their services free. In fact, none of the highest city officials in Great Britain received any pay other than the well being of humanity and the good opinions of their country. The city rid itself of the private companies by buying them and then brought fresh water from the highlands, a distance of sixty miles. It doubled the quantity of water furnished the inhabitants, and reduced the cost to consumers by one half. And yet the department now yields over $200,000 a year net income over all fixed charges.

The municipality, after much difficulty, bought the private gas plants and gradually reduced the price of gas from $1.14 to 58 cents, and it now illuminates not only the streets and public places, but all passageways and stairways in flat buildings, experience having shown that a good lamp is almost as useful as a policeman. The total debt of the city for plants, extensions, etc., perfectly to illumine all the city had reached nearly five and a half millions of dollars. Notwithstanding the low price at which gas is sold, this sum has gradually been reduced to less than two and a half millions of dollars out of the earnings of the system, and it will soon be wiped out and the entire revenue go into the city treasury.

The street railways were owned by the city, but, until 1894, they were leased out under an arrangement which paid the city full cost of construction, with interest, besides a yearly income of $750 per street mile. In 1894 the city began to operate the lines itself. The fares were reduced 33 per cent., besides special tickets to laborers, so that the average is under

two cents, and over one third of all the fares are one cent each.

The private company had worked its men twelve and fourteen hours a day and paid irregular and unsatisfactory wages. The city at once reduced the number of hours to ten, and fixed a satisfactory scale of wages. And, compared with what it formerly was, the service has been greatly improved. In spite of all these acts for the benefit of the public, the roads which had cost the city nothing, now net over all charges for improvements, etc., one fourth of a million annually. In 1892 the city bought out a private electric light company, and now has the monopoly of furnishing electric light and power. This promises to be a source of enormous revenue for the city.

For sanitary reasons, the city built a number of public wash-houses, with all modern conveniences, so that a woman living in a small apartment can take a basketful of clothes to a public wash-house and for four cents an hour can have a stall and use all the machinery for washing and drying, and at the end of an hour take her basket of clothes home, washed and dried. For the same reasons, public baths and parks or pleasure grounds were established; and the city condemned a large amount of poor tenement property and tore the houses down and built whole rows of apartments, airy and well lighted, which it now rents to laborers, and which, in time, will pay for themselves and will then be a great source of revenue.

The city had become filled with cheap lodging houses which were overcrowded and were filthy and prolific of both disease and crime. On sanitary and police grounds combined, the municipality built a number of airy and well lighted lodging houses, some for men and some for women, where, for from six to nine cents, a person can get a bed in a small, separate room, with the use of a large sitting room and the privilege of cooking his own food at the kitchen range.

The city has acquired all the docks and dock privileges and furnishes all the labor in managing them. It also has the exclusive ownership of all the markets and slaughter-houses and derives a large income from them.

Instead of draining into the Clyde, large works have been established, in which the solid matter is all taken out of the

sewage and pressed into cakes and loaded automatically on cars and then taken to the country, where it is used as manure on a farm belonging to the city, and where all the food for the city's horses is raised, while the liquid sewage is run through filtering beds and made clear and odorless.

Manchester has within its narrow limits only a little over half a million people, but within a radius of twenty miles from her city hall there are over three million inhabitants. These have to be considered in discussing Manchester, which is essentially a manufacturing and commercial city. Its history is in many respects a parallel of that of Glasgow. It seemed to be a great city of slums, degradation and misery, and was in the grip of private monopolies.

To-day the city furnishes all the service that is furnished here by private corporations, and does it at about one-half cost. It furnishes gas at fifty-six cents a thousand, and after deducting all that is used perfectly to illuminate the streets and after applying $200,000 a year on the original cost of plants, etc., it still turns $300,000 a year into the public treasury, although the aim in nearly all English cities is not to make money, but to serve the public.

The city constructed an aqueduct ninety miles to secure pure water and furnishes this for a little more than half what the private company had charged for a poor quality of water. It owns the street railways, and besides giving greatly reduced rates and giving half-fare tickets to working men, the city derives a large revenue from this source. Like Glasgow and Birmingham, the city owns large cemeteries in which there are separate sections for the different religious denominations, and prices are so arranged that while those who desire to do so can get lots costing from ten to thirty dollars, yet "a decent burial with inscription on stone over a grave can be had at about four dollars for adults and three dollars for children. This charge includes all cemetery fees and expenses."

The city owns the markets and slaughter-houses. It has provided parks and swimming baths and, like Birmingham and Glasgow, it maintains large technical schools in which thousands of young men are instructed in the industrial arts and sciences, so as to be able to maintain Manchester's greatness.

Birmingham has over half a million of people, and its ex-

perience resembles that of Glasgow and Manchester. Formerly private corporations controlled almost everything and charged very high rates for very poor service, and the sanitary conditions were frightful. But here again municipal statesmen came to the front, the most prominent among whom was the Honorable Joseph Chamberlain, who has since been in the British government. He gave his time free and was three times elected mayor. Under his guidance the gas works were purchased of the private companies for $10,000,000. There are about two thousand men employed in connection with the gas works; they work only eight hours a day; the price of gas has been reduced to fifty-eight cents; the streets have been better lighted than ever before; and the net amount now annually turned into the city treasury, after deducting all fixed charges, is over $300,000.

The water works were purchased of the private companies for $6,750,000. The system was greatly extended, the supply doubled and the cost to consumers very much reduced.

This city has condemned the worst section of the slums and thus acquired the ground at a cost of about $8,000,000, and upon this ground it has built modern houses which it rents, and the death rate in the section has been reduced from an average of eighty to the thousand persons down to an average of twenty, and it has now been demonstrated that in the end this property will pay for itself and thereafter go far toward defraying the annual expenses of the city.

Not going further into detail, let me say there are at present in the United Kingdom 185 municipalities that supply their inhabitants with water, with gas and electric light, and one-third of the street railway mileage of Great Britain is owned by the municipalities. Leaving out London, it amounts to two-thirds. And in most instances in which they do not own the street railways, they have compelled the companies to grant low fares and divide profits.

While these things are taking place in Europe the private corporations in America are bribing legislatures and city councils, reducing wages, charging higher rates, and collecting dividends on millions and millions of watered stock. According to legislative investigation, the stock in the Boston Street Railroad

is over half water; in New York, in Brooklyn and in Philadelphia the ratio is 4 to 1.

Every business reason applicable to the municipalities and governments of Europe is applicable here. We want as pure water, as good drainage, as cheap services as they have, and we want the same privilege of supplying ourselves as they exercise; and when it is apparent that, by acting collectively, we can do business more successfully, can serve ourselves better in every way, and can secure for the public treasury these millions which now go into the pockets of grasping individuals, have we not a right to do it? If we find that, in this manner, we can give steadiness to labor, and can elevate its standard and improve the conditions of all our people, dare we not do it? Every one of the reforms carried out in England and on the continent met with fierce opposition from the same classes that oppose them here, but the business sense and patriotic impulse of the people prevailed, and I believe will prevail here.

CHAMP CLARK

ON THE ANNEXATION OF HAWAII

[Champ Clark, an American congressman, celebrated for his political speeches, was born in Kentucky in 1850. In early life he worked as a farm hand, and did odd jobs in a country store. Subsequently he went to Kentucky University, Bethany College, and the Cincinnati Law School. Settling in Missouri, he began to practice law, and before long had become a noted man in his section of the state, owing to the originality and local color of his Democratic campaign speeches. He was elected to Congress after having held some local offices, and remained a member of the House, until his death, March 3, 1921, suffering only one defeat for reëlection. The following speech, opposing the annexation of Hawaii, was made in the House in 1898. Passages from the middle and the close of the speech are here given.]

ANNEXATIONISTS, with one accord, will pooh-pooh the idea of danger to the republic, and will solemnly asseverate that the acquisition of Hawaii does not presage further territorial expansion.

Believe them not, Mr. Speaker. Put not your faith in jingoes. Study that strange and intricate machine, the human heart. Consider the unconquerable Anglo-Saxon lust for land. Revolve in your mind whether greed has ever yet set limits to its possessions. Reflect upon the question whether the rolling snowball grows larger or smaller on its journey down the hill. Gaze on the picture of the Macedonian madman, drunk in the palace of the Babylonian kings, mingling his tears with his wine because there were no more worlds to conquer.

Remember Napoleon's dazzling dream of universal empire, and how he ended dismally, the modern Prometheus bound to the rock of St. Helena with the vulture of ambition preying on his vitals.

Think of the sad plaint of Queen Mary, who so mourned her lost French city as to declare after death they would find the word "Calais" engraved upon her heart.

Recall the almost incredible story of how Frederick the Great bravely and doggedly waged what to all others seemed a hopeless fight with his multitudinous enemies; during which his fortunes were so desperate and his literary ambition so great that he carried a bottle of corrosive sublimate in one pocket and a ream of his own lame verses in the other; and how at the end of the Seven Years' War all Europe in arms could not wrest Silesia from his iron grasp.

Review the whole history of the human race, and tell us how many rulers have ever willingly alienated one foot of land over which they exercised dominion.

There is only one, and he shines forth a bright particular star among the sovereigns of the earth: the Emperor Adrian, who voluntarily relinquished vast territories, thereby setting bounds to the empire and preserving its life for centuries.

If we annex Hawaii, and you, Mr. Speaker, should preside here twenty years hence, it may be that you will have a polyglot House, and it will be your painful duty to recognize "the gentleman from Patagonia," "the gentleman from Cuba," "the gentleman from Santo Domingo," "the gentleman from Corea," "the gentleman from Hongkong," "the gentleman from Fiji," "the gentleman from Greenland," or, with fear and trembling, "the gentleman from the Cannibal Islands," who will gaze upon you with watering mouth and gleaming teeth. [Great laughter and applause.]

In that stupendous day there will be a new officer within these historic walls, whose title will be "Interpreter to the Speaker," for your ears will be assailed by speech in as many discordant voices as were heard at the confusion of tongues on the plain of Shinar at the foot of the unfinished Tower of Babel. [Applause.]

For whose benefit and behoof are we to do this preposterous thing? Not for ourselves or our children, surely; for Hawaii has a tropical climate, beneath whose burning, blistering sun no Anglo-American can work outdoors.

Why not learn something from the great historic and scientific fact—for fact it is, though it may be amazing—that Teutonic civilization and representative government are coextensive with the wheat belt? They are exotics in the tropics, and will wither and perish there.

Who is back of this annexation scheme? Who has worked up a sentiment in its favor? Who has maintained a lobby here to labor for its success? Who has enlisted a portion of the public press, and caused it to question the patriotism and cast insinuations against the integrity of the men who have the courage, the wisdom, and the patriotism to fight this colossal job?

I was long since taught that it is a sound practice, when trying to fix responsibility for a crime, to search for the person or persons who would reap the greatest profit from its commission.

Applying that rule of common sense to this case, to what conclusion are we irresistibly led? To this: That the sugar kings of the Sandwich Islands are the chief promoters of the scheme, because they are easily the chief beneficiaries. Even the holders of Hawaiian bonds are not in it with them, because all the bonds ever issued by the Dole government are not equal to the profits which the sugar kings will make out of annexation in each and every year henceforth and forever so long as they shall live, because annexation will make raw Hawaiian sugar come in free, and the sugar kings will pocket the tariff on the same, which amounts, under the blessed Dingley bill, to millions of dollars annually, and will grow as the Hawaiian sugar output increases, and is really a gift from us, which already exceeds $65,000,000.

But it will be answered that reciprocity already lets Hawaiian sugar in free, and therefore the kings have and can have no interest in annexation. Do not believe that for one moment, Mr. Speaker. The reciprocity treaty is a tip-top thing for the kings, but it is only temporary in its nature, and annexation would be a permanent blessing to them. I do not know much about stocks; I have had no experience with the ticker; but mark my prediction: the moment annexation is an assured fact, sugar stocks will soar skyward—a direction in which their owners will never go. To this low estate have we fallen at last that the sugar kings of the Sandwich Islands force us from the safe, wise, honorable policy of one hundred and nine years into a new, dubious, and untried policy which endangers our prosperity and is a menace to our very existence.

We hear much of "manifest destiny." That is a charming

phrase. It tickles the ears of men; it panders to human vanity; it feeds the lurid flames of our ambitions; it whets the sword of conquest; it is an anodyne for the troubled conscience, but it lureth to destruction. At the last it biteth like a serpent and stingeth like an adder. It is, however, no new doctrine. It is as old as the hills, "rock-ribbed and ancient as the sun." Years and years ago, stripped of all disguises and adornments, it was formulated by that eminent annexationist, Rob Roy, in this plain, blunt language:—

> "The good old rule, the simple plan,
> That they should take who have the power,
> And they should keep who can."

Moses placed his veto on this convenient theory of "manifest destiny" when with inspired pen on tables of stone he wrote this stern command, "Thou shalt not covet thy neighbor's lands." Even in this presence, I beg leave to suggest that the Decalogue is a moral code, not for the temporary and exclusive use of the disgruntled children of Israel, footsore and weary with wandering in the wilderness, but is applicable to all persons in all countries and at all times; for the principles of right and wrong are eternal, and do not change with latitude and longitude, or with the lapsing years, or with the various tongues of men.

"Manifest destiny" has been the specious plea of every robber and freebooter since the world began, and will continue to be until the elements shall melt with fervent heat.

It was "manifest destiny" which led Lot to overreach his uncle Abraham in selecting the rich lands of the valley, and you remember the weird story of Sodom and Gomorrah.

The "manifest destiny" of Jacob enabled him to appropriate the birthright of his luckless brother Esau.

"Manifest destiny" led Philip's invincible son across the sea, across the Granicus, even to farthest Ind, to build up an immense empire, which crumbled to pieces at his death.

"Manifest destiny" sent the Roman emperors to the burning sands of Africa, to the impenetrable forests of Gaul, to the inhospitable mountains of Asia, to the bottomless bogs of England, and at last put up the imperial crown for sale at auction to the highest bidder.

"Manifest destiny" caused Bajazet to desolate the fairest portions of Asia, and he ended by being hauled around in an iron cage as a ravening wild beast, which he was.

"Manifest destiny" impelled mad Charles of Sweden to put all northern Europe to the sword until he met his Nemesis in Peter the Great at Pultowa.

"Manifest destiny" was Napoleon's gauzy justification for all the bones bleaching from Toulon to Mount St. Jean. He was always prating about his star; but it disappeared forever in the sunken road of Ohain, and he wandered from the stricken field "the immense somnambulist of a shattered dream."

"Manifest destiny" makes England the great bully of the world, oppressing the weak, toadying to the strong, laying up wrath against that day of wrath, that *dies iræ,* which is as sure to come for her as that a just God reigns on high.

Oh, yes! "Manifest destiny" is a seductive thing. It is the beautiful, the irresistible, the wicked Circe beckoning us on to our undoing. The entire pathway of man since the day when Adam was driven from Eden with flaming swords is black with the wrecks of nations who hearkened to the siren song of "Manifest destiny," and the epitaph upon whose tombstones is "They were, but they are not."

Hitherto we have been the favorites of Heaven; but let us not tempt fate too far or destiny will grow weary of partnership with us and dissolve it as she did with Napoleon at Waterloo.

Hawaii is a blind for our eyes, a snare for our feet, a bait for our cupidity, the will-o'-the-wisp, which will lead us into the Slough of Despond, the bewitching, scheming, treacherous Delilah destined to shear our Samson of his leonine locks and to deliver him bound hand and foot into the power of the Philistines.

Hawaii is the fly which will make our whole pot of ointment stink in the nostrils of the civilized world.

Let us put away this supreme temptation from before our faces, and generations yet unborn will bless us for this act of wisdom, self-abnegation, and patriotism.

Nature has set bounds to this magnificent republic beyond which she should not go—the Atlantic on the east, the Gulf of Mexico and the Rio Grande on the south, the Pacific on the

west, and in the fullness of time, without the expenditure of a dollar or the spilling of one drop of blood or the shedding of a single tear, the frozen ocean on the north.

Within those wide, extended limits we will live and grow and flourish, the happiest, the richest, the most puissant, the most intelligent, the securest people on the whole face of the earth.

But depart from the plan of justice, of wisdom, and of moderation, go chasing the *ignis fatuus* of "manifest destiny" over land and over sea, and some day Macaulay's artistic New Zealander, after finishing his picture of the ruins of St. Paul's, will sit on a broken arch of "the Long Bridge" and sketch the ruins of this capitol. Before you consummate this monstrous folly, I say to you, in the language of Galgacus to the ancient Britons, "Think of your forefathers; think of posterity!" [Prolonged applause.]

ALBERT J. BEVERIDGE

THE MARCH OF THE FLAG

[Albert J. Beveridge, an American political orator and member of the United States Senate, was born in Ohio in 1862. His boyhood was one of hardship, but he early resolved to acquire a good education, and saved money enough to take him through De Pauw University. To accomplish this he worked successively as teamster, laborer, farm-hand, and man of all work; but when his college days were over he became a lawyer's clerk, and at last a member of the bar. His ability too asserted itself, and he had a good practice. Public affairs, however, had great interest for him, and this fact, combined with his unusual aptitude as a public speaker, made him in time very conspicuous in the Republican party in Indiana. In 1899 he was elected to the United States Senate, although he had never before held public office. He served in the Senate until 1911. In 1922 he was again a candidate but was defeated. He is the author of an important life of John Marshall. The following speech, relating to the holding of the Philippine Islands by the United States, was delivered at Indianapolis in 1898. The passages are selected from the beginning, the middle and the close of the speech.]

FELLOW CITIZENS:—It is a noble land that God has given us; a land that can feed and clothe the world; a land whose coast lines would inclose half the countries of Europe; a land set like a sentinel between the two imperial oceans of the globe, a greater England with a nobler destiny. It is a mighty people that He has planted on this soil; a people sprung from the most masterful blood of history; a people perpetually revitalized by the virile, man-producing working folk of all the earth; a people imperial by virtue of their power, by right of their institutions, by authority of their heaven-directed purposes—the propagandists and not the misers of liberty. It is a glorious history our God has bestowed upon His chosen people; a history whose keynote was struck by Liberty Bell; a history heroic with faith in our mission and our future; a history of statesmen who flung the boundaries of the republic

out into unexplored lands and savage wildernesses; a history of soldiers who carried the flag across the blazing deserts and through the ranks of hostile mountains, even to the gates of sunset; a history of a multiplying people who overran a continent in half a century; a history of prophets who saw the consequences of evils inherited from the past, and of martyrs who died to save us from them; a history divinely logical, in the process of whose tremendous reasoning we find ourselves to-day.

Therefore, in this campaign, the question is larger than a party question. It is an American question. It is a world question. Shall the American people continue their resistless march toward the commercial supremacy of the world? Shall free institutions broaden their blessed reign as the children of liberty wax in strength, until the empire of our principles is established over the hearts of all mankind?

Have we no mission to perform, no duty to discharge to our fellow men? Has the Almighty Father endowed us with gifts beyond our deserts and marked us as the people of His peculiar favor, merely to rot in our own selfishness, as men and nations must who take cowardice for their companion and self for their deity—as China has, as India has, as Egypt has?

Shall we be as the man who had one talent and hid it, or as he who had ten talents and used them until they grew to riches? And shall we reap the reward that waits on our discharge of our high duty as the sovereign power of earth; shall we occupy new markets for what our farmers raise, new markets for what our factories make, new markets for what our merchants sell—aye, and, please God, new markets for what our ships shall carry?

Shall we avail ourselves of new sources of supply of what we do not raise or make, so that what are luxuries to-day will be necessities to-morrow? Shall our commerce be encouraged until, with Oceanica, the Orient, and the world, American trade shall be the imperial trade of the entire globe?

Shall we conduct the mightiest commerce of history with the best money known to man, or shall we use the pauper money of Mexico, of China, and of the Chicago platform?

What are the great facts of this administration? Not a failure of revenue; not a perpetual battle between the executive

and legislative departments of government; not a rescue from dishonor by European syndicates at the price of tens of millions in cash and national humiliation unspeakable. These have not marked the past two years—the past two years, which have blossomed into four splendid months of glory.

But a war has marked it, the most holy ever waged by one nation against another—a war for civilization, a war for a permanent peace, a war which, under God, although we knew it not, swung open to the republic the portals of the commerce of the world. And the first question you must answer with your vote is whether you indorse that war. We are told that all citizens and every platform indorse the war, and I admit, with the joy of patriotism, that this is true. But that is only among ourselves, and we are of and to ourselves no longer. This election takes place on the stage of the world, with all earth's nations for our auditors.

. . . . . .

And the burning question of this campaign is, whether the American people will accept the gifts of events; whether they will rise as lifts their soaring destiny; whether they will proceed upon the lines of national development surveyed by the statesmen of our past; or whether, for the first time, the American people doubt their mission, question fate, prove apostate to the spirit of their race, and halt the ceaseless march of free institutions.

The opposition tells us that we ought not to govern a people without their consent. I answer: The rule of liberty, that all just government derives its authority from the consent of the governed, applies only to those who are capable of self-government. I answer: We govern the Indians without their consent, we govern our territories without their consent, we govern our children without their consent. I answer: How do you assume that our government would be without their consent? Would not the people of the Philippines prefer the just, humane, civilizing government of this republic to the savage, bloody rule of pillage and extortion from which we have rescued them?

Do not the blazing fires of joy and the ringing bells of gladness in Porto Rico prove the welcome of our flag?

And, regardless of this formula of words, made only for en-

lightened, self-governing peoples, do we owe no duty to the world? Shall we turn these people back to the reeking hands from which we have taken them? Shall we abandon them to their fate, with the wolves of conquest all about them—with Germany, Russia, France, even Japan, hungering for them? Shall we save them from those nations, to give them a self-rule of tragedy? It would be like giving a razor to a babe and telling it to shave itself. It would be like giving a typewriter to an Eskimo and telling him to publish one of the great dailies of the world. This proposition of the opposition makes the Declaration of Independence preposterous, as the reading of Job's lamentations would be at a wedding or an Altgeld speech on the Fourth of July.

They ask us how we will govern these new possessions. I answer: Out of local conditions and the necessities of the case methods of government will grow. If England can govern foreign lands, so can America. If Germany can govern foreign lands, so can America. If they can supervise protectorates, so can America. Why is it more difficult to administer Hawaii than New Mexico or California? Both had a savage and alien population; both were more remote from the seat of government when they came under our dominion than Hawaii is to-day.

Will you say by your vote that American ability to govern has decayed; that a century's experience in self-rule has failed of a result? Will you affirm by your vote that you are an infidel to American vigor and power and practical sense? Or, that we are of the ruling race of the world; that ours is the blood of government; ours the heart of dominion; ours the brain and genius of administration? Will you remember that we do but what our fathers did—we but pitch the tents of liberty farther westward, farther southward—we only continue the march of the flag.

. . . . . .

Why stand in the fatal stupor of financial fallacies muttering old sophistries that time has exploded, when opportunity beckons you all over the world—in Cuba, Hawaii, the Philippines, on the waters of commerce, in every market of the Occident and the Orient, and in your factories and stores and fields, here in our own beloved country, holy America, land of God's promise and home of God's providence?

There are so many real things to be done—canals to be dug, railways to be laid, forests to be felled, cities to be builded, unviolated fields to be tilled, priceless markets to be won, ships to be launched, peoples to be saved, civilization to be proclaimed, and the flag of liberty flung to the eager air of every sea. Is this an hour to waste upon triflers with nature's laws? Is this a season to give our destiny over to word-mongers and prosperity wreckers? Is this a day to think of office-seekers, to be cajoled by the politician's smile, or seduced by the hand-shake of hypocrisy? No! No! my fellow citizens!

It is an hour to remember your duty to the home. It is a moment to realize the opportunities fate has opened to this favored people and to you. It is a time to bethink you of the conquering march of the flag. It is a time to bethink you of your nation and its sovereignty of the seas. It is a time to remember that the God of our fathers is our God, and that the gifts and the duties He gave to them, enriched and multiplied, He renews to us, their children.

And so it is an hour for us to stand by the government at Washington, now confronting the enemy in diplomacy, as our loyal hearts on land and sea stood to their guns and stood by the flag when they faced the enemy in war. It is a time to strengthen and sustain that devoted man, servant of the people and of the most high God, who patiently, silently, safely is guiding the republic out into the ocean of world interests and possibilities infinite. It is a time to cheer the beloved President of God's chosen people, till the whole world is vocal with American loyalty to the American government.

Fellow Americans, we are God's chosen people. Yonder at Bunker Hill and Yorktown His providence was above us. At New Orleans and on ensanguined seas His hand sustained us. Abraham Lincoln was His minister, and His was the Altar of Freedom the boys in blue set on a hundred battle-fields. His power directed Dewey in the East, and delivered the Spanish fleet into our hands on the eve of Liberty's natal day, as He delivered the elder armada into the hands of our English sires two centuries ago. His great purposes are revealed in the progress of the flag, which surpasses the intentions of congresses and cabinets, and leads us like a holier pillar of cloud by day and pillar of fire by night into situations un-

foreseen by finite wisdom, and duties unexpected by the unprophetic heart of selfishness. The American people cannot use a dishonest medium of exchange; it is ours to set the world its example of right and honor. We cannot fly from our world duties; it is ours to execute the purpose of a fate that has driven us to be greater than our small intentions. We cannot retreat from any soil where Providence has unfurled our banner; it is ours to save that soil for liberty and civilization. For liberty and civilization and God's promise fulfilled, the flag must henceforth be the symbol and the sign to all mankind —the flag!—

"Flag of the free heart's hope and home,
By angel hands to valor given,
Thy stars have lit the welkin dome,
And all their hues were born in heaven!
Forever wave that standard sheet,
Where breathes the foe but falls before us,
With freedom's soil beneath our feet,
And freedom's banner streaming o'er us!"

CARL SCHURZ

THE POLICY OF IMPERIALISM

[Carl Schurz, an American statesman, was born in Germany in 1829. He received a university education in his native land, became imbued with liberal political ideas, was prominent in the reforming movement of 1848 and 1849, and was finally forced to leave Germany. He settled in the United States in 1852, became a lawyer, made himself a leader of the German element, and was in due time a prominent figure in the Republican party. President Lincoln made him minister to Spain, but he resigned that post to serve in the Civil War. He rose through the various grades to that of major-general of volunteers, having commands at Bull Run, Gettysburg, and Chattanooga. From 1869 to 1875 he was United States Senator from Missouri. President Hayes made him secretary of the interior. In 1881 he became editor-in-chief of the New York Evening Post, retiring in 1883. In the presidential campaign of 1884 he supported Cleveland, and, when the issue of imperialism was raised after the war with Spain, he opposed the policy of the McKinley administration. He died in New York, May 14, 1906. His ideas on the annexation of the Philippines find expression in the following speech, delivered in Chicago in 1899. The selection here given is from the first half of the speech.]

Now, what were the relations between the Philippine insurgents and this Republic? There is some dispute as to certain agreements, including a promise of Philippine independence, said to have been made between Aguinaldo and our consul-general at Singapore, before Aguinaldo proceeded to coöperate with Dewey. But I lay no stress upon this point. I will let only the record of facts speak. Of these facts the first, of highest importance, is that Aguinaldo was "desired" —that is invited—by officers of the United States to coöperate with our forces. The second is that the Filipino junta in Hongkong immediately after these conferences appealed to their countrymen to receive the American fleet about to sail for Manila as friends, by a proclamation which had these words:

"Compatriots, divine Providence is about to place independence within our reach. The Americans, not from any mercenary motives, but for the sake of humanity, have considered it opportune to extend their protecting mantle to our beloved country. Where you see the American flag flying assemble in mass. They are our redeemers."

With this faith his followers gave Aguinaldo a rapturous greeting upon his arrival at Cavité, where he proclaimed his government and organized his army under Dewey's eyes.

The arrival of our land forces did not at first change these relations. Brigadier-General Thomas M. Anderson, commanding, wrote to Aguinaldo, July 4, as follows: "General, I have the honor to inform you that the United States of America, whose land forces I have the honor to command in this vicinity, being at war with the kingdom of Spain, has entire sympathy and most friendly sentiments for the native people of the Philippine Islands. For these reasons I desire to have the most amicable relations with you, and to have you and your people coöperate with us in military operations against the Spanish forces," etc. Aguinaldo responded cordially, and an extended correspondence followed, special services being asked for by the party of the first part, being rendered by the second, and duly acknowledged by the first. All this went on pleasantly until the capture of Manila, in which Aguinaldo effectively coöperated by fighting the Spaniards outside, taking many prisoners from them, and hemming them in. The services they rendered by taking thousands of Spanish prisoners, by harassing the Spaniards in the trenches, and by completely blockading Manila on the land side, were amply testified to by our own officers. Aguinaldo was also active on the sea. He had ships, which our commanders permitted to pass in and out of Manila Bay, under the flag of the Philippine republic, on their expeditions against other provinces.

Now, whether or not, there was any formal compact of alliance signed and sealed, no candid man who has studied the official documents will deny that in point of fact the Filipinos, having been desired and invited to do so, were, before the capture of Manila, acting, and were practically recognized as our allies, and that as such they did effective service, which we accepted and profited by. This is an indisputable fact, proved by the record.

It is an equally indisputable fact that during that period the Filipino government constantly and publicly, so that nobody could plead ignorance of it or misunderstand it, informed the world that their object was the achievement of national independence, and that they believed the Americans had come in good faith to help them accomplish that end, as in the case of Cuba. It was weeks after various proclamations and other public utterances of Aguinaldo to that effect that the correspondence between him and General Anderson, which I have quoted, took place, and that the useful services of the Filipinos as our practical allies were accepted. It is, further, an indisputable fact that during this period our government did not inform the Filipinos that their fond expectations as to our recognition of their independence were mistaken.

Our secretary of state did, indeed, on June 16 write to Mr. Pratt, our consul-general at Singapore, that our government knew the Philippine insurgents, not indeed as patriots struggling for liberty, and who, like the Cubans, "are and of right ought to be free and independent," but merely as "discontented and rebellious subjects of Spain," who, if we occupied their country in consequence of the war, would have to yield us due "obedience." And other officers of our government were instructed not to make any promises to the Filipinos as to the future. But the Filipinos themselves were not so informed. They were left to believe that, while fighting in coöperation with the American forces, they were fighting for their own independence. They could not imagine that the government of the great American Republic, while boasting of having gone to war with Spain under the banner of liberation and humanity in behalf of Cuba, was capable of secretly plotting to turn that war into one for the conquest and subjugation of the Philippines.

Thus the Filipinos went faithfully and bravely on doing for us the services of allies, of brothers-in-arms, far from dreaming that the same troops with whom they had been asked to coöperate would soon be employed by the great apostle of liberation and humanity to slaughter them, for no other reason than that they, the Filipinos, continued to stand up for their own freedom and independence.

But just that was to happen. As soon as Manila was taken,

and we had no further use for our Filipino allies, they were ordered to fall back and back from the city and its suburbs. Our military commanders treated the Filipinos' country as if it were our own. When Aguinaldo sent one of his aides-de-camp to General Merritt with a request for an interview, General Merritt was "too busy." When our peace negotiations with Spain began, and representatives of the Filipinos asked for audience to solicit consideration of the rights and wishes of their people, the doors were slammed in their faces, in Washington as well as in Paris.

And behind those doors the scheme was hatched to deprive the Philippine Islanders of independence from foreign rule and to make them the subjects of another foreign ruler, and that foreign ruler their late ally, this great Republic which had grandly proclaimed to the world that its war against Spain was not a war of conquest, but a war of liberation and humanity.

Behind those doors which were tightly closed to the people of the Philippines a treaty was made with Spain, by the direction of President Mckinley, which provided for the cession of the Philippine Islands by Spain to the United States for a consideration of $20,000,000. It has been said that this sum was not purchase money, but a compensation for improvements made by Spain, or a solatium to sweeten the pill of cession, or what not; but, stripped of all cloudy verbiage, it was really purchase money, the sale being made by Spain under duress. Thus Spain sold, and the United States bought, what was called the sovereignty of Spain over the Philippine Islands and their people.

Now look at the circumstances under which that "cession" was made. Spain had lost the possession of the country, except a few isolated and helpless little garrisons, most of which were effectively blockaded by the Filipinos. The American forces occupied Cavité and the harbor and city of Manila, and nothing more. The bulk of the country was occupied and possessed by the people thereof, over whom Spain had, in point of fact, ceased to exercise any sovereignty, the Spanish power having been driven out or destroyed by the Filipino insurrection, while the United States had not acquired, beyond Cavité and Manila, any authority of whatever name by military occupation, nor by recognition on the part of the

people. Aguinaldo's army surrounded Manila on the land side, and his government claimed organized control over fifteen provinces. That government was established at Malolos, not far from Manila, and a very respectable government it was. According to Mr. Barrett, our late minister in Siam, himself an ardent imperialist, who had seen it, it had a well-organized executive, divided into several departments, ably conducted, and a popular assembly, a congress, which would favorably compare with the parliament of Japan—an infinitely better government than the insurrectionary government of Cuba ever was.

It is said that Aguinaldo's government was in operation among only a part of the people of the islands. This is true. But it is also certain that it was recognized and supported by an immeasurably larger part of the people than Spanish sovereignty, which had practically ceased to exist, and than American rule, which was confined to a harbor and a city and which was carried on by the exercise of military force under what was substantially martial law over a people that constituted about one twentieth of the whole population of the islands. Thus, having brought but a very small fraction of the country and its people under our military control, we bought by that treaty the sovereignty over the whole from a power which had practically lost that sovereignty, and therefore did no longer possess it; and we contemptuously disdained to consult the existing native government, which actually did control a large part of the country and the people, and which had been our ally in the war with Spain. The sovereignty we thus acquired may well be defined as Abraham Lincoln once defined the "popular sovereignty" of Senator Douglas's doctrine—as being like a soup made by boiling the shadow of the breastbone of a pigeon that had been starved to death.

No wonder that treaty found opposition in the Senate. Virulent abuse was heaped upon the "statesman who would oppose the ratification of a peace treaty." A peace treaty? This was no peace treaty at all. It was a treaty with half a dozen bloody wars in its belly. It was, in the first place, an open and brutal declaration of war against our allies, the Filipinos, who struggled for freedom and independence from foreign rule. Every man not totally blind could see that. For such a treaty the true friends of peace could, of course, not vote.

JONATHAN PRENTISS DOLLIVER

THE AMERICAN OCCUPATION OF THE PHILIPPINES

[Jonathan Prentiss Dolliver, an American political leader, was born in 1858, in that part of Virginia from which West Virginia was formed. He graduated at the West Virginia University, subsequently becoming a lawyer. He practiced his profession with success and rose steadily to prominence, but never held public office until his election to Congress in 1901 as a Republican. In 1900 he was mentioned in connection with the vice-presidential nomination in the Republican National Convention at Philadelphia, but the honor fell to Theodore Roosevelt. In the year following he was appointed to the United States Senate to fill a vacancy, and in 1902 he was elected senator from Iowa for the full term. He died in 1910 while still a member of the Senate. The speech that follows was delivered in the Senate in 1902.]

I HAVE listened with such patience as I could to the tirade of stale and calumnious insinuations which for weeks has filled this Chamber, intended to discredit the purposes and to impeach the motives of the Government of the United States in its dealings with the territory brought under our jurisdiction by the treaty of Paris. Most of the men under whose guidance these things were done, in the Senate, in the House of Representatives, in the Cabinet, in the memorable sessions of the peace commission at Paris, still live. They can answer for themselves, and I doubt not make their way through this eruption of malice and prejudice without either inconvenience or harm.

But one among them, more masterful than any other in the influence of his persuasive leadership, can no longer speak for himself. He fell in the midst of his labors at the post of his duty, in the maturity of his fame, after he had seen the work which he had wrought lifted into the light of universal history and his name enrolled among the founders of states and the lawgivers of the world's progress.

In every step of the proceedings where the opportunity to

choose our course was given he exercised the part of a practical wisdom which has never been successfully disparaged. He could either have ordered Admiral Dewey, after the victory at Manila, to assemble his ships and depart from those waters, or to stay there and administer the situation his guns had created—to take care of the wreck which had been cast up by the sea. The first order would have been easy, and if it had been issued we would to-day have no Philippine problem and no paramount issue to become the football of our politics.

The President did not issue the order to retreat. Possibly he did not think of it, and there was no American, big or little, not even the micro-organisms of our politics, who did think of it till far after it was too late. Yet if we ever were to run away from the Philippine Islands that was the chance, that was the accepted time, that was the day of our cheap little salvation from the annoyances which have pestered us from that day to this.

William McKinley ordered him to stay at his post, and at once prepared the transports which carried the first detachment of our army of occupation to coöperate with his fleet. The alternative was presented to us either to go or to stay, and if there is a living American who denies that in remaining there we chose the part of courage and patriotism, such a man has not comprehended even the rudiments of our national character. If we had run away, within four weeks the nations of Europe, all of them having important commercial interests there, would have been compelled to restore order out of the chaos which we had brought about.

In fact, we had a hard time to keep them from helping us preserve order even while Dewey was there, and when the record of that faithful servant of the Republic is made up, the discriminating biographer will award to him as much credit for the prudence and sagacity of his administration during his long wait for the army transports as for the scientific skill with which his gunners wound up the affairs of the Spanish navy in the Pacific.

If he made any mistake at all it was in miscalculating the value of the help offered him by the leaders of native insurrectionary troops. I have heard his relations with these leaders discussed from every point of view. I have heard

the letters of our consuls in those latitudes quoted, some claiming that things were said and done there which created an alliance between us and the native forces; but to my mind there is very little sense in such a controversy, for it did not need the prompt and sharp rebuke of the President to make clear that neither the admiral nor the consuls were clothed with authority to lay upon the Government of the United States any obligations to sacrifice the whole Philippine people, not to speak of the foreign residents and Spanish subjects, to the ambitions or, if you please to call them, the aspirations of a few native adventurers.

. . . . . .

For while the united judgment of our commissioners ultimately reached the same conclusion, after all the decision was his, and it needed only one line over his signature to have left the Philippine Islands exactly where we found them. Because that is so it has been hard for me, as I have heard the words lunatics, scoundrels, fools, thieves, murderers, land grabbers, carpetbaggers, plunderers, flying around this Chamber from the lips of all sorts and condition of Democratic statesmen, to keep my recollection from going back to those eventful days when alone in the executive chamber, pacing to and fro in restless meditation, weighing the circumstances in the fear of God, William McKinley set the seal of his approval upon the resolution of the American people to hold the Philippine Islands in trust for their inhabitants and to lift up that scattered population by the genius of our institutions to the privileges and the dignity of a free commonwealth.

. . . . . .

It was the judgment of President McKinley, a judgment which, I think, will be affirmed by history, that underneath the civil institutions of the islands the firm foundation of our national authority must first of all be laid, and he therefore made the surrender of armed resistance the unalterable condition of peace. Under his orders the rebellion was crushed and nothing left of it except scattered bands, ineffective for legitimate military purposes, hiding in the mountains wherever they could find a safe retreat.

Our army not only overthrew the rebellion in the field, but

it did a thing which the Spanish government had never thought possible. It pursued the guerrilla operations of the enemy over impassable rivers, through impenetrable jungles, and across the summits of inaccessible mountains. And so completely was its work done that for more than a year, throughout the whole archipelago outside of three or four disturbed provinces, the Philippine insurrection as a military proposition has been a thing of the past.

. . . . . .

So that to-day courts of justice, schools crowded with eager pupils, highways, and progressive industrial conditions have everywhere followed the surrender of the vagrant armies which had been wandering over the island ever since the capitulation of the Spanish garrison at Manila; while throughout the whole civilized portion of the archipelago, except in two or three provinces, there is peace, order, and cheerful submission to the restraints of good laws. Even the bandits, who for centuries have infested the country, have in many regions recognized the efficiency of the new order of things, as they have stood before native judges, arrested by native policemen, and answered for crimes the like of which had gone almost unnoticed for generations.

. . . . . .

GEORGE FRISBIE HOAR

SUBJUGATION OF THE PHILIPPINES INIQUITOUS

[George Frisbie Hoar, an American statesman whose eloquence was for many years a potent moral force in our national life, was born at Concord, Massachusetts, in 1826. He came of old New England stock, graduated at Harvard, began to practice law, and was elected to Congress. He held his seat in the House of Representatives for four terms, when (in 1877) he was elected to the United States Senate and was continuously reëlected until his death in 1904. He steadily opposed the expansion of the territory of the United States, including the Philippines and Hawaii, and the following speech gives his reasons with clearness and force. It was delivered in the Senate in May, 1902. Selections from the middle of the speech and its close are here given.]

GENTLEMEN talk about sentimentalities, about idealism. They like practical statesmanship better. But, Mr. President, this whole debate for the last four years has been a debate between two kinds of sentimentality. There has been practical statesmanship in plenty on both sides. Your side have carried their sentimentalities and ideals out in your practical statesmanship. The other side have tried and begged to be allowed to carry theirs out in practical statesmanship also. On one side have been these sentimentalities. They were the ideals of the fathers of the revolutionary time, and from their day down till the day of Abraham Lincoln and Charles Sumner was over. The sentimentalities were that all men in political right were created equal; that governments derive their just powers from the consent of the governed, and are instituted to secure that equality; that every people—not every scattering neighborhood or settlement without organic life, not every portion of a people who may be temporarily discontented, but the political being that we call a people—has the right to institute a government for itself and to lay its foundation on such principles and organize its powers in such form as to it and not to any

other people shall seem most likely to effect its safety and happiness. Now, a good deal of practical statesmanship has followed from these ideals and sentimentalities. They have built forty-five states on firm foundations. They have covered South America with republics. They have kept despotism out of the Western Hemisphere. They have made the United States the freest, strongest, richest of the nations of the world. They have made the word "republic" a name to conjure by the round world over. By their virtue the American flag—beautiful as a flower to those who love it; terrible as a meteor to those who hate it—floats everywhere over peaceful seas, and is welcomed everywhere in friendly ports as the emblem of peaceful supremacy and sovereignty in the commerce of the world.

Has there been any practical statesmanship in our dealing with Cuba? You had precisely the same problem in the East and in the West. You knew all about conditions in Cuba. There has been no lack of counselors to whisper in the ear of the President and Senate and House the dishonorable counsel that we should hold on to Cuba, without regard to our pledges or our principles, and that the resolution of the Senator from Colorado [Mr. Teller] was a great mistake. "Ye shall not surely die," said the serpent—

"Squat like a toad, close at the ear of Eve."

I do not know how other men may feel, but I think that the statesmen who have had something to do with bringing Cuba into the family of nations, when they look back on their career, that my friends who sit around me, when each comes to look back upon a career of honorable and brilliant public service, will count the share they had in that as among the brightest, the greenest, and the freshest laurels in their crown.

You also, my imperialistic friends, have had your ideals and your sentimentalities. One is that the flag shall never be hauled down where it has once floated. Another is that you will not talk or reason with a people with arms in their hands. Another is that sovereignty over an unwilling people may be bought with gold. And another is that sovereignty may be got by force of arms, as the booty of battle or the spoils of victory.

What has been the practical statesmanship which comes from your ideals and your sentimentalities? You have wasted six hundred millions of treasure. You have sacrificed nearly ten thousand American lives—the flower of our youth. You have devastated provinces. You have slain uncounted thousands of the people you desire to benefit. You have established reconcentration camps. Your generals are coming home from their harvest, bringing their sheaves with them, in the shape of other thousands of sick and wounded and insane to drag out miserable lives, wrecked in body and mind. You make the American flag in the eyes of a numerous people the emblem of sacrilege in Christian churches, and of the burning of human dwellings, and of the horror of the water torture. Your practical statesmanship, which disdains to take George Washington and Abraham Lincoln or the soldiers of the Revolution or of the Civil War as models, has looked in some cases to Spain for your example. I believe—nay, I know—that in general our officers and soldiers are humane. But in some cases they have carried on your warfare with a mixture of American ingenuity and Castilian cruelty.

Your practical statesmanship has succeeded in converting a people who three years ago were ready to kiss the hem of the garment of the American and to welcome him as a liberator, who thronged after your men when they landed on those islands with benediction and gratitude, into sullen and irreconcilable enemies, possessed of a hatred which centuries cannot eradicate.

The practical statesmanship of the Declaration of Independence and the Golden Rule would have cost nothing but a few kind words. They would have bought for you the great title of liberator and benefactor, which your fathers won for your country in the South American Republics and in Japan and which you have won in Cuba. They would have bought for you the undying gratitude of a great and free people and the undying glory which belongs to the name of liberator. That people would have felt for you as Japan felt for you when she declared last summer that she owed everything to the United States of America.

What have your ideals cost you, and what have they bought for you?

1. For the Philippine Islands you have had to repeal the Declaration of Independence.

For Cuba you have had to re-affirm it and give it new luster.

2. For the Philippine Islands you have had to convert the Monroe Doctrine into a doctrine of mere selfishness.

For Cuba you have acted on it and vindicated it.

3. In Cuba you have got the eternal gratitude of a free people.

In the Philippine Islands you have got the hatred and sullen submission of a subjugated people.

4. From Cuba you have brought home nothing but glory.

From the Philippines, you have brought home nothing of glory.

5. In Cuba no man thinks of counting the cost. The few soldiers who came home from Cuba wounded or sick carry about their wounds and their pale faces as if they were medals of honor. What soldier glories in a wound or an empty sleeve which he got in the Philippines?

6. The conflict in the Philippines has cost you six hundred million dollars, thousands of American soldiers—the flower of your youth—the health and sanity of thousands more, and hundreds of thousands of Filipinos slain.

Another price we have paid as the result of your practical statesmanship. We have sold out the right, the old American right, to speak out the sympathy which is in our hearts for people who are desolate and oppressed everywhere on the face of the earth.

. . . . . .

I have sometimes fancied that we might erect here in the capital of the country a column to American Liberty which alone might rival in height the beautiful and simple shaft which we have erected to the fame of the Father of the Country. I can fancy each generation bringing its inscription, which should recite its own contribution to the great structure of which the column should be but the symbol.

The generation of the Puritan and the Pilgrim and the Huguenot claims the place of honor at the base. "I brought the torch of Freedom across the sea. I cleared the forest. I subdued the savage and the wild beast. I laid in Christian liberty and law the foundations of empire."

The next generation says: "What my fathers founded I

builded. I left the seashore to penetrate the wilderness. I planted schools and colleges and courts and churches."

Then comes the generation of the great colonial day: "I stood by the side of England on many a hard-fought field. I helped humble the power of France. I saw the lilies go down before the lion at Louisburg and Quebec. I carried the cross of St. George in triumph in Martinique and the Havana. I knew the stormy pathways of the ocean. I followed the whale from the Arctic to the Antarctic seas, among tumbling mountains of ice and under equinoctial heat, as the great English orator said, 'No sea not vexed by my fisheries; no climate not witness to my toils.'"

Then comes the generation of the revolutionary time: "I encountered the power of England. I declared and won the independence of my country. I placed that declaration on the eternal principles of justice and righteousness which all mankind have read, and on which all mankind will one day stand. I affirmed the dignity of human nature and the right of the people to govern themselves. I devised the securities against popular haste and delusion which made that right secure. I created the supreme court and the Senate. For the first time in history I made the right of the people to govern themselves safe, and established institutions for that end which will endure forever."

The next generation says: "I encountered England again. I vindicated the right of an American ship to sail the seas the wide world over without molestation. I made the American sailor as safe at the ends of the earth as my fathers had made the American farmer safe in his home. I proclaimed the Monroe Doctrine in the face of the Holy Alliance, under which sixteen republics have joined the family of nations. I filled the Western Hemisphere with republics from the Lakes to Cape Horn, each controlling its own destiny in safety and in honor."

Then comes the next generation: "I did the mighty deeds which in your younger years you saw and which your fathers told. I saved the Union. I put down the rebellion. I freed the slave. I made of every slave a freeman, and of every freeman a citizen, and of every citizen a voter."

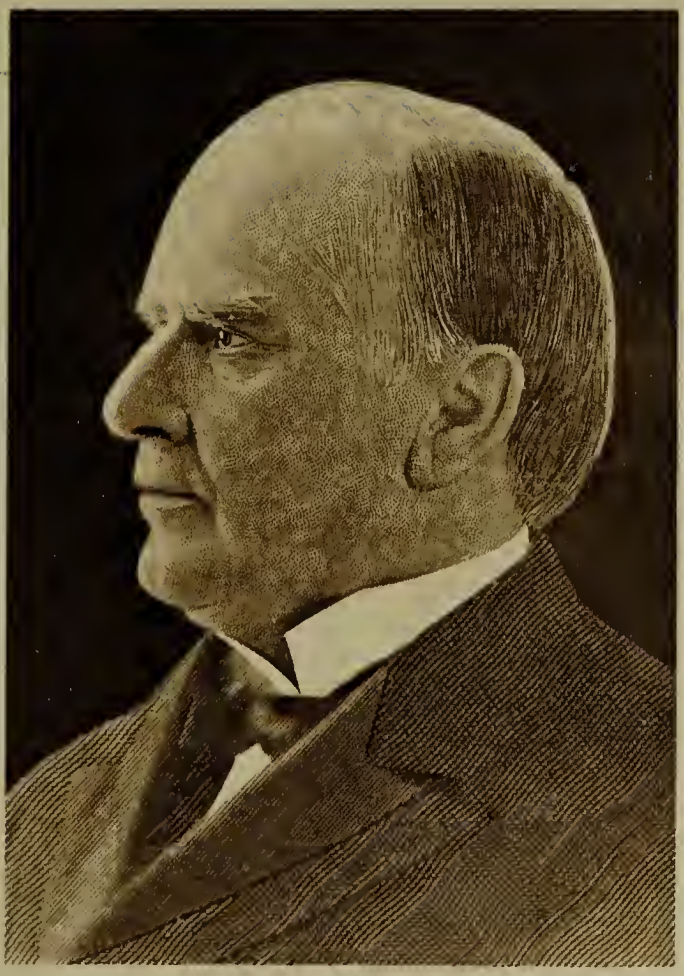
Then comes another who did the great work in peace, in which so many of you had an honorable share: "I kept the faith. I paid the debt. I brought in conciliation and peace

instead of war. I secured in the practice of nations the great doctrine of expatriation. I devised the homestead system. I covered the prairie and the plain with happy homes and with mighty states. I crossed the continent and joined together the seas with my great railroads. I declared the manufacturing independence of America, as my fathers affirmed its political independence. I built up our vast domestic commerce. I made my country the richest, freest, strongest, happiest people on the face of the earth."

And now what have we to say? What have we to say? Are we to have a place in that honorable company? Must we engrave on that column: "We repealed the Declaration of Independence. We changed the Monroe Doctrine from a doctrine of eternal righteousness and justice, resting on the consent of the governed, to a doctrine of brutal selfishness, looking only to our own advantage. We crushed the only republic in Asia. We made war on the only Christian people in the East. We converted a war of glory to a war of shame. We vulgarized the American flag. We introduced perfidy into the practice of war. We inflicted torture on unarmed men to extort confession. We put children to death. We established reconcentrado camps. We devastated provinces. We baffled the aspirations of a people for liberty."

No, Mr. President. Never! Never! Other and better counsels will yet prevail. The hours are long in the life of a great people. The irrevocable step is not yet taken.

Let us at least have this to say: "We, too, have kept the faith of the fathers. We took Cuba by the hand. We delivered her from her age-long bondage. We welcomed her to the family of nations. We set mankind an example never beheld before of moderation in victory. We led hesitating and halting Europe to the deliverance of their beleaguered ambassadors in China. We marched through a hostile country—a country cruel and barbarous—without anger or revenge. We returned benefit for injury, and pity for cruelty. We made the name of America beloved in the East as in the West. We kept faith with the Philippine people. We kept faith with our own history. We kept our national honor unsullied. The flag which we received without a rent we handed down without a stain." [Applause on the floor and in the galleries.]



WILLIAM McKINLEY

WILLIAM McKINLEY

ADDRESS AT BUFFALO

[William McKinley was born in 1844, at Niles, Trumbull County, Ohio. He was educated at Poland Academy, and at the age of seventeen enlisted in the twenty-third Ohio Regiment. He engaged in the battles of South Mountain, Antietam, Fisher's Hill, and Cedar Creek, and received an honorable discharge as major, July 25, 1865. After the close of the war he took up the study of law and was admitted to the bar in 1867. His political career began in 1867, when he was elected to Congress He was elected Governor of Ohio, in 1891, and for a second term in 1893. In 1892 he was chairman of the National Republican Convention and received one hundred and eighty-two votes for President, but refused to allow his name to be used, adhering to his loyalty to Benjamin Harrison. He was elected President in 1896, and reëlected for a second term in 1900. His first term was memorable for the war with Spain over the freeing of Cuba from Spanish domination, and the participation with European nations in military operations on Chinese territory brought about by the slaying of missionaries during a Boxer uprising. He had completed but six months of his second term when he was fatally shot by an assassin, during a visit to the Pan-American Exposition of 1901, at Buffalo, N. Y. The following address was delivered September 5, the day of his assassination.]

I AM glad to be again in the city of Buffalo and exchange greetings with her people, to whose generous hospitality I am not a stranger, and with whose good-will I have been repeatedly and signally honored. To-day I have additional satisfaction in meeting and giving welcome to the foreign representatives assembled here, whose presence and participation in this exposition have contributed in so marked a degree to its interest and success. To the commissioners of the Dominion of Canada and the British colonies, the French Colonies, the republics of Mexico and of Central and South America, and the commissioners of Cuba and Porto Rico, who share with us in this undertaking, we give the hand of fellowship and felicitate with them upon the triumphs of art, science, education,

and manufacture which the old has bequeathed to the new century.

Expositions are the timekeepers of progress. They record the world's advancement. They stimulate the energy, enterprise, and intellect of the people, and quicken human genius. They go into the home. They broaden and brighten the daily life of the people. They open mighty storehouses of information to the student. Every exposition, great or small, has helped to some onward step. Comparison of ideas is always educational, and as such instructs the brain and hand of man. Friendly rivalry follows, which is the spur to industrial improvement, the inspiration to useful invention and to high endeavor in all departments of human activity. It exacts a study of the wants, comforts, and even the whims of the people, and recognizes the efficacy of high quality and new prices to win their favor. The quest for trade is an incentive to men of business to devise, invent, improve, and economize in the cost of production. Business life, whether among ourselves or with other people, is ever a sharp struggle for success. It will be none the less so in the future. Without competition we would be clinging to the clumsy and antiquated processes of farming and manufacture and the methods of business of long ago, and the Twentieth would be no further advanced than the Eighteenth century. But though commercial competitors we are, commercial enemies we must not be.

The Pan-American Exposition has done its work thoroughly, presenting in its exhibits evidences of the highest skill, and illustrating the progress of the human family in the western hemisphere. This portion of the earth has no cause for humiliation for the part it has performed in the march of civilization. It has not accomplished everything; far from it. It has simply done its best; and without vanity or boastfulness, and recognizing the manifold achievements of others, it invites the friendly rivalry of all the powers in the peaceful pursuits of trade and commerce, and will coöperate with all in advancing the highest and best interests of humanity. The wisdom and energy of all the nations are none too great for the world's work. The success of art, science, industry, and invention is an international asset and a common glory.

After all, how near, one to the other, is every part of the

world! Modern inventions have brought into close relation widely separated peoples and made them better acquainted. Geographic and political divisions will continue to exist, but distances have been effaced. Swift ships and fast trains are becoming cosmopolitan. They invade fields which a few years ago were impenetrable. The world's products are exchanged as never before, and with increasing transportation facilities come increasing knowledge and larger trade. Prices are fixed with mathematical precision by supply and demand. The world's selling prices are regulated by market and crop reports. We travel greater distances in a shorter space of time and with more ease than was ever dreamed of by the fathers. Isolation is no longer possible or desirable. The same important news is read, though in different languages, the same day in all Christendom. The telegraph keeps us advised of what is occurring everywhere, and the press foreshadows, with more or less accuracy, the plans and purposes of the nations. Market prices of products and of securities are hourly known in every commercial mart, and the investments of the people extend beyond their own national boundaries into the remotest parts of the earth. Vast transactions are conducted, and international exchanges are made, by the tick of the cable. Every event of interest is immediately bulletined. The quick gathering and transmission of news, like rapid transit, are of recent origin, and are made possible by the genius of the inventor and the courage of the investor. It took a special messenger of the government, with every facility known at the time for rapid travel, nineteen days to go from the city of Washington to New Orleans with a message to General Jackson that the war with England had ceased, and a treaty of peace had been signed. How different now!

We reached General Miles in Porto Rico by cable, and he was able, through the military telegraph, to stop his army on the firing line with the message that the United States and Spain had signed a protocol suspending hostilities. We knew almost instantly of the first shots fired at Santiago, and the subsequent surrender of the Spanish forces was known at Washington within less than an hour of its consummation. The first ship of Cervera's fleet had hardly emerged from that historic harbor when the fact was flashed to our capital, and

the swift destruction that followed was announced immediately through the wonderful medium of telegraphy. So accustomed are we to safe and easy communication with distant lands that its temporary interruption, even in ordinary times, results in loss and inconvenience. We shall never forget the days of anxious waiting and awful suspense when no information was permitted to be sent from Pekin, and the diplomatic representatives of the nations in China, cut off from all communication, inside and outside of the walled capital, were surrounded by an angry and misguided mob that threatened their lives; nor the joy that thrilled the world when a single message from the government of the United States brought, through our minister, the first news of the safety of the besieged diplomats.

At the beginning of the Nineteenth century there was not a mile of steam railroad on the globe; now there are enough miles to make its circuit many times. Then there was not a line of electric telegraph; now we have a vast mileage traversing all lands and all seas. God and man have linked the nations together. No nation can longer be indifferent to any other. And as we are brought more and more in touch with each other, the less occasion is there for misunderstandings, and the stronger the disposition, when we have differences, to adjust them in the court of arbitration, which is the noblest forum for the settlement of international disputes.

My fellow-citizens: Trade statistics indicate that this country is in a state of unexampled prosperity. The figures are almost appalling. They show that we are utilizing our fields and forests and mines, and that we are furnishing profitable employment to the millions of workingmen throughout the United States, bringing comfort and happiness to their homes, and making it possible to lay by savings for old age and disability. That all the people are participating in this great prosperity is seen in every American community, and shown by the enormous and unprecedented deposits in our savings banks. Our duty is the care and security of these deposits, and their safe investment demands the highest integrity and the best business capacity of those in charge of these depositories of the people's earnings.

We have a vast and intricate business, built up through years

of toil and struggle, in which every part of the country has its stake, which will not permit either of neglect or of undue selfishness. No narrow, sordid policy will subserve it. The greatest skill and wisdom on the part of manufacturers and producers will be required to hold and increase it. Our indus-dustrial enterprises, which have grown to such proportions, affect the homes and occupations of the people and the welfare of the country. Our capacity to produce has developed so enormously, and our products have so multiplied, that the problem of more markets requires our urgent and immediate attention. Only a broad and enlightened policy will keep what we have. No other policy will get more. In these times of marvelous business energy and gain we ought to be looking to the future, strengthening the weak places in our industrial and commercial systems, that we may be ready for any storm or strain.

By sensible trade arrangements which will not interrupt our home production, we shall extend the outlets for our increasing surplus. A system which provides a mutual exchange of commodities is manifestly essential to the continued and healthful growth of our export trade. We must not repose in fancied security that we can forever sell everything and buy little or nothing. If such a thing were possible, it would not be best for us or for those with whom we deal. We should take from our customers such of their products as we can use without harm to our industries and labor. Reciprocity is the natural outgrowth of our wonderful industrial development under the domestic policy now firmly established. What we produce beyond our domestic consumption must have a vent abroad. The excess must be relieved through a foreign outlet, and we should sell everywhere we can and buy wherever the buying will enlarge our sales and productions, and thereby make a greater demand for home labor.

The period of exclusiveness is past. The expansion of our trade and commerce is the pressing problem. Commercial wars are unprofitable. A policy of good-will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not.

If perchance some of our tariffs are no longer needed for revenue or to encourage and protect our industries at home, why should they not be employed to extend and promote our markets abroad? Then, too, we have inadequate steamship service. New lines of steamers have already been put in commission between the Pacific coast ports of the United States and those on the western coasts of Mexico and Central and South America. These should be followed up with direct steamship lines between the eastern coasts of the United States and South American ports. One of the needs of the times is direct commercial lines from our vast fields of production to the fields of consumption that we have but barely touched.

Next in advantage to having the thing to sell is to have the convenience to carry it to the buyer. We must encourage our merchant marine. We must have more ships. They must be under the American flag, built and manned and owned by Americans. These will not only be profitable in a commercial sense—they will be messengers of peace and amity wherever they go. We must build the Isthmian Canal which will unite the two oceans and give a straight line of water communication with the western coasts of Central and South America and Mexico. The construction of a Pacific cable cannot be longer postponed.

In the furtherance of these objects of national interest and concern you are performing an important part. This exposition would have touched the heart of that American statesman whose mind was ever alert and thought ever constant for a larger commerce and a truer fraternity of the republics of the New World. His broad American spirit is felt and manifested here. He needs no identification to an assemblage of Americans anywhere, for the name of Blaine is inseparably associated with the Pan-American movement which finds its practical and substantial expression, and which we all hope will be firmly advanced, by the Pan-American Congress that assembles this autumn in the capital of Mexico. The good work will go on. It cannot be stopped. These buildings will disappear, this creation of art and beauty and industry will perish from sight, but their influence will remain to

> "Make it live beyond its too short living,
> With praises and thanksgiving."

Who can tell the new thoughts that have been awakened, the ambitions fired, and the high achievements that will be wrought through this exposition? Gentlemen, let us ever remember that our interest is in concord, not conflict; and that our real eminence rests in the victories of peace, not those of war. We hope that all who are represented here may be moved to higher and nobler effort for their own and the world's good, and that out of this city may come, not only greater commerce and trade for us all, but, more essential than these, relations of mutual respect, confidence, and friendship which will deepen and endure.

Our earnest prayer is that God will graciously vouchsafe prosperity, happiness, and peace to all our neighbors, and like blessings to all the peoples and powers of earth.

HENRY CABOT LODGE

PARTY HARMONY AND POLITICAL FRIENDSHIP

[Henry Cabot Lodge, United States senator from Massachusetts since 1893, was born in Boston, Mass., May 12, 1850. He graduated from Harvard College in 1871, and from the Harvard Law School in 1875. He was for three years instructor in history at Harvard and then proceeded, through the State and National House of Representatives, to the Senate. He is the author of numerous books and papers on historical subjects. The following speech was delivered before the Massachusetts Republican Convention, April 10, 1908.]

Now, Mr. President, during all that period we have had the power and the conditions I have described. There have been no conflicts in the delegation at Washington. There has been no strife between senators, there has been none between representatives, and there has been none between senators and representatives. We have always presented there in all these years the agreeable spectacle of a delegation from the State of Massachusetts absolutely united in the interests of the State. We have differed occasionally, as men must differ; but we have never had a single quarrel, we have had no miserable squabbles over patronage. We have had no factional fights. I had at one time the misfortune to differ widely with my colleague (Mr. Hoar) on a great question of international policy. It never cast the slightest shade upon our friendship or upon our confidence in each other. One of the acts of my life to which I look back with the greatest pleasure—probably forgotten by almost everybody except myself—was that at that time when the party undoubtedly by a great majority stood with the Administration and with the views which I advocated, I had the pleasure to stand upon this platform and say to the assembled Republicans of Massachusetts that they ought to return to the Senate without a dissenting voice their great senator, George F. Hoar. It is that spirit which has been the spirit of Massachusetts. I

think it is a spirit to which it is worth while to make some sacrifices. I should like to have party harmony, as we are going to have it to-day, because I believe it is not a mere form of words, but a permanent advantage and a lasting principle.

Now, Mr. President, I have advocated the adoption of this platform on the ground of party harmony. But I will not disguise from you or from this convention that I have also been influenced in the attitude which I have taken by a motive which I think you will all appreciate and approve. I have been influenced by the motive of friendship. Mr. President, as we grow older and the shades begin to lengthen and the leaves which seemed so thick in youth above our head grow thin and show the sky beyond; as those in the ranks in front drop away and we come in sight, as we all must, of the eternal rifle-pits beyond, a man begins to feel that, among the really precious things of life, more lasting and more substantial than many or all of the objects of ambition here, is the love of those whom he loves and the friendships of those whose friendship he prizes.

I have been long associated in politics and in all the ways of friendship with my colleague in the Senate. He has been a very good friend to me. He has been a wise, sagacious governor of this Commonwealth. He has been an upright, a loyal, a devoted Republican. I for one want to do everything I can to make his path smooth and to do what he desires. He would never ask any man to sacrifice a principle to him. But I think he has not only earned the honors which he holds at your hands, but that he has earned your confidence, your respect and your consideration (turning to Senator Crane, who sat upon the platform). I wanted to say this much on this particular occasion because the figure which Shakespeare introduces as a prologue to an act—"Rumor painted full of tongues"—has held the entire stage of Massachusetts politics for these many weeks. I wanted to clear away if I could by my single voice—and I know it is rather a wild hope—I wanted to clear away some of these suspicions, doubts and misapprehensions with which our political atmosphere has been charged.

Mr. President, there is another friend whose fortunes concerned me very nearly when I was called upon to consider

what should be done at this time. The acting governor of the Commonwealth (turning to Mr. Draper, who sat upon the platform) is a friend for whom I have a great regard, a great affection, which I trust and believe is returned. He is my friend, faithful and just to me. I want him elected next November, not merely because it is a party victory, although I desire that as much as any man. I want him elected not merely because I think Republican success essential to the best interests of the Commonwealth, not merely because he is my friend, deep as that feeling is, but I want him elected because he is what he is—a brave, courageous, high-minded man, who can look defeat in the face and watch departing votes with a smile, rather than sacrifice a principle to avoid the one or retain the other. If there is any possible obstacle that I can help to take away from his onward course, I want to do it. If there is a straw upon his path, I should like to brush it away.

One other friend I want to speak of and then I will ask you to pardon me for having trespassed so long upon your attention. He is not a friend whose personal fortunes are concerned in what we do here this morning. But that which he holds much dearer than his own personal fortunes, the policies, to the establishment of which he has given all that is best in him, are in a great measure at stake here to-day. He is my friend of many years, my close friend, my companion. I believe in him. A high destiny has called him to the greatest place in the republic, one of the greatest places on earth. He goes out of it solely by his own compulsion in less than a year, but he leaves his policies behind him. I have differed with him sometimes, I have had to vote against him sometimes. He is too high-minded, too large-minded a man to object to a difference of opinion. He would not like a servile subservience. He had rather have a friend who speaks out honestly, even if he differs. And if you cannot convince him, he will go his own way. He was charged when he came into power with being such a combative man that he was sure to involve the country in war; and he has been the greatest peacemaker of his time. It was he who brought about peace between Russia and Japan. It was he who used his great influence for a peaceful solution of the questions of Algeciras,

which were at one time threatening to the peace of the whole world. It is he and his great Secretary of State, Mr. Root, who have promoted peace throughout South America. It is he who has done more to press forward the work of The Hague than any other man. It is he, more than any other man, who has built up a navy which is now the second in the world and which in its long voyage has come to itself for the first time as a great fleet. That fleet and that voyage were great contributions to the peace of the United Sates and of the world.

But the President's greatest work is the work he has done here at home. He found a situation confronting him where the American people were stirred with indignation at wrongs which they believed to exist and they did not know how those wrongs could be reached. The great mass of the conservative, law-abiding citizens, neither the very rich nor the very poor men, who constitute the strength of the republic, who are the backbone of the Republican party, were looking about in alarm lest something should not be done to cure the evils and the corruptions which menaced us. If the President had paused, if he had not gone forward, that great body of American citizens would have been forced into the arms of the violent and of the revolutionary. But it is he who satisfied them that the work would be done, that wrong should not be permitted to exist. He has given them what they wanted. He has stood between the radicals of reaction and the radicals of revolution; and he has carried behind him the great mass of the American people.

After a time, when men look back on this period and write its history, they will see that what we have had done for us was the work of a great constructive statesman; that the President has laid out a series of measures which, in substance, this country has adopted, or will adopt to solve the problems which modern economic conditions have crowded upon us. And the people have followed him. The millions of dollars may be against him, but the millions of votes are with him. He is the best abused and the most popular man in the United States. He has been abused more than any President who ever sat in the White House, except Grant, Lincoln and Washington; and he has a popularity to-day and the confidence of

the American people to a degree never equaled by any President except Washington and Lincoln. The people understand. His enemies, however, have been powerful, if few. They have been vocal, if they have not been numerous, and they have left nothing undone to compass his defeat.

Why has that abuse been showered upon him? Read his messages, which many of those who condemn him fail to do, and you will find that the basic principles for which he stands are the principles upon which the American republic must stand, if it is to stand at all—principles that no man can successfully confute or deny. But he set himself to the task of rooting up certain evils strongly fastened in the soil and when they were torn out they shrieked like the fabled mandrake when it was pulled from the earth. Those who profited by the evils and abuses did not like it, and thence have come the ferocious attacks upon him. Fault has been found with the violence of his expressions. His language has been considered at times too strong. You cannot call men to a fire in a whisper. When the pioneer breaks into the jungle and the forest he has to use the broadax in order to clear the great trees from his path. The pruning knife and the clipping shears are all very well in the ordered growth of a hundred years or of many centuries of care under the hand of man. They are useless to the pioneer, who is breaking his way into the virgin forest. The man who was breaking into a system that had unconsciously grown up in our business world had to use strong language. It has been said that revolutions are not made with rosewater and if you are going to force a great reform through against those who are intrenched against it, you cannot force it through with rosewater.

Mr. President, those policies which Theodore Roosevelt will bequeath to us on the fourth of March next the Republican party alone can take up and carry forward to completion. There is not sanity enough in the Democratic party to do it, because when they nominate sane candidates they desert them, and when they select the "insane and unsafe" the voters fly from them. It is for us to follow the path which the President has marked out between the radicals of reaction on the one side and the radicals of revolution on the other. There is only one Republican who can be nominated at Chicago who

can be defeated; and that is a Republican whose nomination would be hailed as a defeat of Theodore Roosevelt and his policies. There is only one way in which a Republican candidate can be defeated, and that is by factional fights among ourselves. I want Massachusetts to-day to set the example of harmony and union so that she can make her opinion felt, and I would have her do it without wrong to any one or mortification to any one, or hurt to any one. I would have her say to all her sister States: "There must be no factional fights among Republicans. The party must be united and harmonious, true to the traditions of the past and united on the principles of the present Administration." When we are thus united and harmonious the victory is always with us. The Republican party is never beaten when its members march in unison. In the interest of a wise progress, in the interest of the maintenance of those policies which we all have never was a time when party union was more necessary.

There is no man in this country who believes more thoroughly than I do in Theodore Roosevelt and his policies. I would cut off my hand sooner than do anything to injure him. No one who knows me can doubt the sincerity or earnestness of my declared preference among presidential candidates. You may believe, therefore, that when I urge upon you this union of hearts and union of hands in the work which is coming to us I do it as an ardent friend and supporter of the present Administration.

I am sure that when I speak as I do, when I urge you to accept the solution reached by the resolutions committee, I am speaking not only in the interests of our party here but also in the interests of the larger party, covering every State; not only in the interests of those friends of mine whom I have named to you and to whom I would render every service in my power, but I am speaking, I believe, in the interests of that great party of the nation in whose hands alone I firmly believe the future of that nation is safely to be trusted.

ELIHU ROOT

BOSS RULE

[Elihu Root, lawyer and statesman, was born at Clinton, N. Y., February 15, 1845. He was graduated in 1864 at Hamilton College, where his father, Oren Root, was for many years professor of mathematics, and at the New York University Law School in 1867. He soon became eminent in his profession, was counsel for Tweed in the celebrated Tweed Ring trial; for Judge Hilton in the Stewart will case, and for Hamilton College in the Fayerweather will case. In 1899 he succeeded Russell A. Alger as Secretary of War. In 1904 he left the public service and resumed the practice of law in New York City, but upon the death of John Hay in 1905 he became Secretary of State. From 1909 to 1915 he was United States Senator from New York. Among his many important public services may be mentioned his share in founding the Permanent Court of International Justice under the League of Nations.

The following speech was delivered in the New York constitutional convention on the short ballot amendment, August 30, 1915.]

MR. CHAIRMAN, there never was a reform in administration in this world which did not have to make its way against the strong feeling of good, honest men, concerned in existing methods of administration, and who saw nothing wrong. Never! It is no impeachment to a man's honesty, his integrity, that he thinks the methods that he is familiar with and in which he is engaged are all right. But you cannot make any improvement in this world without overriding the satisfaction that men have in the things as they are, and of which they are a contented and successful part. I say that the growth, extension, general acceptance of this principle shows that all these experienced politicians and citizens in all these conventions felt that the people of the State saw something wrong in our State government, and we are here charged with a duty, not of closing our eyes, but of opening them, and seeing, if we can, what it was that was wrong.

Now, anybody can see that all these 152 outlying agencies,

big and little, lying around loose, accountable to nobody, spending all the money they could get, violate every principle of economy, of efficiency, of the proper transaction of business. Every one can see that all around us are political organizations carrying on the business of government, that have learned their lesson from the great business organizations which have been so phenomenally successful in recent years.

The governments of our cities: Why, twenty years ago, when James Bryce wrote his "American Commonwealth," the government of American cities was a by-word and a shame for Americans all over the world. Heaven be thanked, the government of our cities has now gone far toward redeeming itself and us from that disgrace, and the government of American cities to-day is in the main far superior to the government of American States. I challenge contradiction to that statement. How has it been reached? How have our cities been lifted up from the low grade of incompetency and corruption on which they stood when the "American Commonwealth" was written? It has been done by applying the principles of this bill to city government, by giving power to the men elected by the people to do the things for which they were elected. But I say it is quite plain that that is not all. It is not all.

I am going to discuss a subject now that goes back to the beginning of the political life of the oldest man in this convention, and one to which we cannot close our eyes, if we keep the obligations of our oath. We talk about the government of the Constitution. We have spent many days in discussing the powers of this and that and the other officer. What is the government of this State? What has it been during the forty years of my acquaintance with it? The government of the Constitution? Oh, no; not half the time, or halfway. When I ask what do the people find wrong in our State government, my mind goes back to those periodic fits of public rage in which the people rouse up and tear down the political leader, first of one party and then of the other party. It goes on to the public feeling of resentment against the control of party organizations, of both parties and of all parties.

Now, I treat this subject in my own mind not as a personal

question to any man. I am talking about the system. From the days of Fenton, and Conkling, and Arthur and Cornell, and Platt, from the days of David B. Hill, down to the present time the government of the State has presented two different lines of activity, one of the constitutional and statutory officers of the State, and the other of the party leaders—they call them party bosses. They call the system—I don't coin the phrase, I adopt it because it carries its own meaning—the system they call "invisible government." For I don't remember how many years, Mr. Conkling was the supreme ruler of this State; the Governor did not count, the legislatures did not count; comptrollers and secretaries of State and what not, did not count. It was what Mr. Conkling said, and in a great outburst of public rage he was pulled down.

Then Mr. Platt ruled the State; for nigh upon twenty years he ruled it. It was not the Governor; it was not the Legislature; it was not any elected officers; it was Mr. Platt. And the capitol was not here; it was at 49 Broadway; Mr. Platt and his lieutenants. It makes no difference what name you give, whether you call it Fenton or Conkling or Cornell or Arthur or Platt, or by the names of men now living. The ruler of the State during the greater part of the forty years of my acquaintance with the State government has not been any man authorized by the Constitution or by the law, and, sir, there is throughout the length and breadth of this State a deep and sullen and long-continued resentment at being governed thus by men not of the people's choosing. The party leader is elected by no one, accountable to no one, bound by no oath of office, removable by no one. Ah! My friends here have talked about this bill's creating an autocracy. The word points with admirable facility the very opposite reason for the bill. It is to destroy autocracy and restore power so far as may be to the men elected by the people, accountable to the people, removable by the people. I don't criticize the men of the invisible government. How can I? I have known them all, and among them have been some of my dearest friends. I can never forget the deep sense of indignation that I felt at the abuse that was heaped upon Chester A. Arthur, whom I honored and loved, when he was attacked because he held the position of political leader. But it is

all wrong. It is all wrong that a government not authorized by the people should be continued superior to the government that is authorized by the people.

How is it accomplished? How is it done? Mr. Chairman, it is done by the use of patronage, and the patronage that my friends on the other side of this question have been arguing and pleading for in this convention is the power to continue that invisible government against that authorized by the people. Everywhere, sir, that these two systems of government coexist, there is a conflict day by day, and year by year, between two principles of appointment to office, two radically opposed principles. The elected officer or the appointed officer, the lawful officer who is to be held responsible for the administration of his office, desires to get men into the different positions of his office who will do their work in a way that is creditable to him and his administration. Whether it be a president appointing a judge, or a governor appointing a superintendent of public works, whatever it may be, the officer wants to make a success, and he wants to get the man selected upon the ground of his ability to do the work.

How is it about the boss? What does the boss have to do? He has to urge the appointment of a man whose appointment will consolidate his power and preserve the organization. The invisible government proceeds to build up and maintain its power by a reversal of the fundamental principle of good government, which is that men should be selected to perform the duties of the office; and to substitute the idea that men should be appointed to office for the preservation and enhancement of power of the political leader. The one, the true one, looks upon appointment to office with a view to the service that can be given to the public. The other, the false one, looks upon appointment to office with a view to what can be gotten out of it. Gentlemen of the convention, I appeal to your knowledge of facts. Every one of you knows that what I say about the use of patronage under the system of invisible government is true. Louis Marshall told us the other day about the appointment of wardens in the Adirondacks, hotel keepers and people living there, to render no service whatever. They were appointed not for the service that they were to render to the State; they were appointed for the service they were to

render to promote the power of a political organization. Mr. Chairman, we all know that the halls of this capitol swarm with men during the session of the Legislature on pay day. A great number, seldom here, rendering no service, are put on the payrolls as a matter of patronage, not of service, but of party patronage. Both parties are alike; all parties are alike. The system extends through all. Ah, Mr. Chairman, that system finds its opportunity in the division of powers, in a six-headed executive, in which, by the natural workings of human nature there shall be opposition and discord and the playing of one force against the other, and so, when we refuse to make one Governor elected by the people the real chief executive, we make inevitable the setting up of a chief executive not selected by the people, not acting for the people's interest, but for the selfish interest of the few who control the party, whichever party it may be. Think for a moment of what this patronage system means. How many of you are there who would be willing to do to your private client, or customer, or any private trust, or to a friend or neighbor, what you see being done to the State of New York every year of your lives in the taking of money out of her treasury without service? We can, when we are in a private station, pass on without much attention to inveterate abuses. We can say to ourselves, I know it is wrong, I wish it could be set right; it cannot be set right, I will do nothing. But here, here, we face the duty, we cannot escape it, we are bound to do our work, face to face, in clear recognition of the truth, unpalatable, deplorable as it may be, and the truth is that what the unerring instinct of the democracy of our State has seen in this government is that a different standard of morality is applied to the conduct of affairs of State than that which is applied in private affairs. I have been told forty times since this convention met that you cannot change it. We can try, can't we? I deny that we cannot change it. I repel that cynical assumption which is born of the lethargy that comes from poisoned air during all these years. I assert that this perversion of democracy, this robbing democracy of its virility, can be changed as truly as the system under which Walpole governed the commons of England, by bribery, as truly as the atmosphere which made the *credit mobilier* scandal possible in the Congress of the

United States has been blown away by the force of public opinion. We cannot change it in a moment, but we can do our share. We can take this one step toward, not robbing the people of their part in government, but toward robbing an irresponsible autocracy of its indefensible and unjust and undemocratic control of government, and restoring it to the people to be exercised by the men of their choice and their control.

Mr. Chairman, this convention is a great event in the life of every man in this room. A body which sits but once in twenty years to deal with the fundamental law of the State deals not only for the present but for the future, not only by its results but by its example. Opportunity knocks at the door of every man in this assemblage, an opportunity which will never come again to most of us. While millions of men are fighting and dying for their countries across the ocean, while government is become serious, sober, almost alarming in its effect upon the happiness of the lives of all that are dearest to us, it is our inestimable privilege to do something here in moving our beloved State along the pathway towards better and purer government, a more pervasive morality and a more effective exercise of the powers of government which preserve the liberty of the people. When you go back to your homes and review the record of the summer, you will find in it cause for your children and your children's children, who will review the Convention of 1915 as we have been reviewing the work of the preceding conventions, to say, my father, my grandfather, helped to do this work for our State.

Mr. Chairman, there is a plain old house in the Oneida hills, overlooking the valley of the Mohawk, where truth and honor dwelt in my youth. When I go back, as I am about to go, to spend my declining years, I mean to go with the feeling that I have not failed to speak and to act here in accordance with the lessons I learned there from the God of my fathers. God grant that this opportunity for service to our country and our State may not be neglected by any of the men for whom I feel so deep a friendship in this convention.

THEODORE ROOSEVELT

ADDRESS AT STATE FAIR OF MINNESOTA

[Theodore Roosevelt, twenty-sixth President of the United States, was born in New York City in 1858. He graduated at Harvard in his twenty-second year, and almost at once interested himself in the political affairs of his native city as a member of the Republican party. He was elected to the State Legislature, and in 1886 was a candidate for the mayoralty of New York City and three years later was appointed a civil service commissioner of the United States. When the "reform" administration of Mayor Strong assumed the government of New York City Theodore Roosevelt was made president of the police board. President McKinley's administration having taken over the national government, young Roosevelt was selected as assistant secretary of the navy. But the war with Spain came on, and he resigned to go to the front with the regiment known officially as the First United States Cavalry Volunteers but popularly as "Roosevelt's Rough Riders." The war over, he was elected governor of the State of New York. Before his term ended he was nominated by the Republican national convention as the party candidate for Vice-President of the United States. The assassination of McKinley in 1901 placed Theodore Roosevelt in the presidential chair—the youngest of all the successors of Washington. He was reëlected in 1904. In 1912 he ran again on a third party ticket but was defeated by Woodrow Wilson. He died January 6, 1919. The first of the following addresses was made at Minneapolis, 1901; the second, at Carnegie Hall, New York, before the Civic Forum in 1912.]

In his admirable series of studies of twentieth-century problems, Dr. Lyman Abbott has pointed out that we are a nation of pioneers; that the first colonists to our shores were pioneers, and that pioneers selected out from among the descendants of these early pioneers, mingled with others selected afresh from the Old World, pushed westward into the wilderness, and laid the foundations for new commonwealths. They were men of hope and expectation, of enterprise and energy; for the men of dull content, or more, dull despair, had no part in the great movement into and across the New World. Our country has

been populated by pioneers, and therefore it has in it more energy, more enterprise, more expansive power, than any other in the wide world.

You whom I am now addressing stand, for the most part, but one generation removed from these pioneers. You are typical Americans, for you have done the great, the characteristic, the typical work of our American life. In making homes and carving out careers for yourselves and your children you have built up this state; throughout our history the success of the home-maker has been but another name for the upbuilding of the nation. The men who with ax in the forest and pick in the mountains and plow on the prairies pushed to completion the dominion of our people over the American wilderness have given the definite shape to our nation. They have shown the qualities of daring, endurance, and far-sightedness, of eager desire for victory and stubborn refusal to accept defeat, which go to make up the essential manliness of the American character. Above all, they have recognized in practical form the fundamental law of success in American life —the law of the worthy work, the law of high, resolute endeavor. We have but little room among our people for the timid, the irresolute, and the idle, and it is no less true that there is scant room in the world at large for the nation with mighty thews that dares not to be great.

Surely, in speaking to the sons of men who actually did the rough and hard and infinitely glorious work of making the great Northwest what it now is, I need hardly insist upon the righteousness of this doctrine. In your own vigorous lives you show by every act how scant is your patience with those who do not see in the life of effort the life supremely worth living. Sometimes we hear those who do not work spoken of with envy. Surely the willfully idle need arouse in the breast of a healthy man no emotion stronger than that of contempt—at the outside, no emotion stronger than angry contempt.

The feeling of envy would have in it an admission of inferiority on our part, to which the men who know not the sterner joys of life are not entitled. Poverty is a bitter thing, but it is not as bitter as the existence of restless vacuity and physical, moral, and intellectual flabbiness to which those doom

themselves who elect to spend all their years in that vainest of all vain pursuits—the pursuit of mere pleasure as a sufficient end in itself. The willfully idle man, like the willfully barren woman, has no place in a sane, healthy, and vigorous community. Moreover, the gross and hideous selfishness for which each stands defeats even its own miserable aims. Exactly as infinitely the happiest woman is she who has borne and brought up many healthy children, so infinitely the happiest man is he who has toiled hard and successfully in his life work. The work may be done in a thousand different ways—with the brain or the hands, in the study, the field, or the workshop; if it is honest work, honestly done and well worth doing, that is all we have a right to ask. Every father and mother here, if they are wise, will bring up their children not to shirk difficulties, but to meet them and overcome them; not to strive after a life of ignoble ease, but to strive to do their duty, first to themselves and their families, and then to the whole state; and this duty must inevitably take the shape of work in some form or other. You, the sons of pioneers, if you are true to your ancestry, must make your lives as worthy as they made theirs. They sought for true success, and therefore they did not seek ease. They knew that success comes only to those who lead the life of endeavor.

It seems to me that the simple acceptance of this fundamental fact of American life, this acknowledgment that the law of work is the fundamental law of our being, will help us to start aright in facing not a few of the problems that confront us from without and from within. As regards internal affairs, it should teach us the prime need of remembering that, after all has been said and done, the chief factor in any man's success or failure must be his own character; that is, the sum of his common sense, his courage, his virile energy and capacity. Nothing can take the place of this individual factor.

I do not for a moment mean that much cannot be done to supplement it. Besides each of us working individually, all of us have got to work together. We cannot possibly do our best as a nation unless all of us know how to act in combination as well as how to act each individually for himself. The acting in combination can take many forms, but of course

its most effective form must be when it comes in the shape of law; that is, of action by the community as a whole through the law-making body.

But it is not possible ever to insure prosperity merely by law. Something for good can be done by law, and a bad law can do an infinity of mischief; but, after all, the best law can only prevent wrong and injustice, and give to the thrifty, the far-seeing, and the hard-working a chance to exercise to the best advantage their special and peculiar abilities. No hard-and-fast rule can be laid down as to where our legislation shall stop in interfering between man and man, between interest and interest. All that can be said is that it is highly undesirable, on the one hand, to weaken individual initiative, and, on the other hand, that in a constantly increasing number of cases we shall find it necessary in the future to shackle cunning as in the past we have shackled force.

It is not only highly desirable, but necessary, that there should be legislation which shall carefully shield the interests of wage-workers, and which shall discriminate in favor of the honest and humane employer by removing the disadvantages under which he stands when compared with unscrupulous competitors who have no conscience, and will do right only under fear of punishment.

Nor can legislation stop only with what are termed labor questions. The vast individual and corporate fortunes, the vast combinations of capital, which have marked the development of our industrial system, create new conditions and necessitate a change from the old attitude of the state and the nation toward property.

It is probably true that the large majority of the fortunes that now exist in this country have been amassed, not by injuring our people, but as an incident to the conferring of great benefits upon the community; and this no matter what may have been the conscious purpose of those amassing them. There is but the scantiest justification for most of the outcry against the men of wealth as such, and it ought to be unnecessary to state that any appeal which directly or indirectly leads to suspicion and hatred among ourselves, which tends to limit opportunity, and therefore to shut the door of success against poor men of talent, and finally, which entails the possibility

of lawlessness and violence, is an attack upon the fundamental properties of American citizenship. Our interests are at bottom common; in the long run, we go up or go down together. Yet more and more it is evident that the state, and if necessary the nation, has got to possess the right of supervision and control as regards the great corporations, which are its creatures; particularly as regards the great business combinations which derive a portion of their importance from the existence of some monopolistic tendency. The right should be exercised with caution and self-restraint; but it should exist, so that it may be invoked if the need arise.

So much for our duties, each to himself and each to his neighbor, within the limits of our own country. But our country, as it strides forward with ever-increasing rapidity to a foremost place among the world powers, must necessarily find, more and more, that it has world duties also. There are excellent people who believe that we can shirk these duties and yet retain our self-respect; but these good people are in error. Other good people seek to deter us from treading the path of hard but lofty duty by bidding us remember that all nations that have achieved greatness, that have expanded and played their part as world powers, have in the end passed away. So they have, and so have all others.

The weak and the stationary have vanished as surely as, and more rapidly than, those whose citizens felt within them the life that impels generous souls to great and noble effort. This is another way of stating the universal law of death, which is itself part of the universal law of life. The man who works, the man who does great deeds, in the end dies as surely as the veriest idler who cumbers the earth's surface; but he leaves behind him the great fact that he has done his work well. So it is with nations. While the nation that has dared to be great, that has had the will and the power to change the destiny of the ages, in the end must die, yet no less surely the nation that has played the part of the weakling must also die; and whereas the nation that has done nothing leaves nothing behind it, the nation that has done a great work really continues, though in changed form, for evermore. The Roman has passed away, exactly as all nations of antiquity which did not expand when he expanded have passed away; but their very

memory has vanished, while he himself is still a living force throughout the wide world in our entire civilization of to-day, and will so continue through countless generations, through untold ages.

It is because we believe with all our heart and soul in the greatness of this country, because we feel the thrill of hardy life in our veins, and are confident that to us is given the privilege of playing a leading part in the century that has just opened, that we hail with eager delight the opportunity to do whatever task Providence may allot us. We admit with all sincerity that our first duty is within our own household; that we must not merely talk, but act, in favor of cleanliness and decency and righteousness, in all political, social, and civic matters. No prosperity and no glory can save a nation that is rotten at heart. We must ever keep the core of our national being sound, and see to it that not only our citizens in private life, but above all, our statesmen in public life, practice the old commonplace virtues which from time immemorial have lain at the root of all true national well-being.

Yet, while this is our first duty, it is not our whole duty. Exactly as each man, while doing first his duty to his wife and the children within his home, must yet, if he hopes to amount to much, strive mightily in the world outside his home, so our nation, while first of all seeing to its own domestic well-being, must not shrink from playing its part among the great nations without.

Our duty may take many forms in the future, as it has taken many forms in the past. Nor is it possible to lay down a hard-and-fast rule for all cases. We must ever face the fact of our shifting national needs, of the always changing opportunities that present themselves. But we may be certain of one thing: whether we wish it or not, we cannot avoid hereafter having duties to do in the face of other nations. All that we can do is to settle whether we shall perform these duties well or ill.

Right here let me make as vigorous a plea as I know how in favor of saying nothing that we do not mean, and of acting without hesitation up to whatever we say. A good many of you are probably acquainted with the old proverb, "Speak softly and carry a big stick—you will go far." If

a man continually blusters, if he lacks civility, a big stick will not save him from trouble; and neither will speaking softly avail, if back of the softness there does not lie strength, power. In private life there are few beings more obnoxious than the man who is always loudly boasting; and if the boaster is not prepared to back up his words, his position becomes absolutely contemptible. So it is with the nation. It is both foolish and undignified to indulge in undue self-glorification, and, above all, in loose-tongued denunciation of other peoples. Whenever on any point we come in contact with a foreign power, I hope that we shall always strive to speak courteously and respectfully of that foreign power. Let us make it evident that we intend to do justice. Then let us make it equally evident that we will not tolerate injustice being done us in return. Let us further make it evident that we use no words which we are not prepared to back up with deeds, and that, while our speech is always moderate, we are ready and willing to make it good. Such an attitude will be the surest possible guaranty of that self-respecting peace the attainment of which is and must ever be the prime aim of a self-governing people.

This is the attitude we should take as regards the Monroe Doctrine. There is not the least need of blustering about it. Still less should it be used as a pretext for our own aggrandizement at the expense of any other American state. But, most emphatically, we must make it evident that we intend on this point ever to maintain the old American position. Indeed, it is hard to understand how any man can take any other position now that we are all looking forward to the building of the Isthmian Canal. The Monroe Doctrine is not international law, but there is no necessity that it should be.

All that is needful is that it should continue to be a cardinal feature of American policy on this continent; and the Spanish-American states should, in their own interests, champion it as strongly as we do. We do not by this doctrine intend to sanction any policy of aggression by one American commonwealth at the expense of any other, nor any policy of commercial discrimination against any foreign power whatsoever. Commercially, as far as this doctrine is concerned, all we wish is a fair field and no favor; but if we are wise we shall strenuously insist that under no pretext whatsoever shall

there be any territorial aggrandizement on American soil by any European power, and this no matter what form the territorial aggrandizement may take.

We most earnestly hope and believe that the chance of our having any hostile military complication with any foreign power is very small. But that there will come a strain, a jar here and there, from commercial and agricultural—that is, from industrial—competition, is almost inevitable. Here again we have got to remember that our first duty is to our own people; and yet that we can best get justice by doing justice. We must continue the policy that has been so brilliantly successful in the past, and so shape our economic system as to give every advantage to the skill, energy, and intelligence of our farmers, merchants, manufacturers, and wage-workers; and yet we must also remember, in dealing with other nations, that benefits must be given where benefits are sought. It is not possible to dogmatize as to the exact way of attaining this end, for the exact conditions cannot be foretold. In the long run, one of our prime needs is stability and continuity of economic policy; and yet, through treaty or by direct legislation, it may, at least in certain cases, become advantageous to supplement our present policy by a system of reciprocal benefit and obligation.

Throughout a large part of our national career our history has been one of expansion, the expansion being of different kinds at different times. This explanation is not a matter of regret, but of pride. It is vain to tell a people as masterful as ours that the spirit of enterprise is not safe. The true American has never feared to run risks when the prize to be won was of sufficient value. No nation capable of self-government, and of developing by its own efforts a sane and orderly civilization, no matter how small it may be, has anything to fear from us.

Our dealings with Cuba illustrate this, and should be forever a subject of just national pride. We speak in no spirit of arrogance when we state as a simple historic fact that never in recent times has any great nation acted with such disinterestedness as we have shown in Cuba. We freed the island from the Spanish yoke. We then earnestly did our best to help the Cubans in the establishment of free education, of law and order, of material prosperity, of the cleanliness neces-

sary to sanitary well-being in their great cities. We did all this at great expense of treasure, at some expense of life, and now we are establishing them in a free and independent commonwealth, and have asked in return nothing whatever save that at no time shall their independence be prostituted to the advantage of some foreign rival of ours, or so as to menace our well-being. To have failed to ask this would have amounted to national stultification on our part.

In the Philippines we have brought peace, and we are at this moment giving them such freedom and self-government as they could never under any conceivable conditions have obtained had we turned them loose to sink into a welter of blood and confusion, or to become the prey of some strong tyranny without or within. The bare recital of the facts is sufficient to show that we did our duty—and what prouder title to honor can a nation have than to have done its duty? We have done our duty to ourselves, and we have done the higher duty of promoting the civilization of mankind.

The first essential of civilization is law. Anarchy is simply the handmaiden and forerunner of tyranny and despotism. Law and order enforced by justice and by strength lie at the foundation of cilivilization. Law must be based upon justice, else it cannot stand, and it must be enforced with resolute firmness, because weakness in enforcing it means in the end that there is no justice and no law—nothing but the rule of disorderly and unscrupulous strength. Without the habit of orderly obedience to the law, without the stern enforcement of the laws at the expense of those who defiantly resist them, there can be no possible progress, moral or material, in civilization. There can be no weakening of the law-abiding spirit at home if we are permanently to succeed, and just as little can we afford to show weakness abroad. Lawlessness and anarchy were put down in the Philippines as a prerequisite to inducing the reign of justice.

Barbarism has and can have no place in a civilized world. It is our duty toward the people living in barbarism to see that they are freed from their chains, and we can only free them by destroying barbarism itself. The missionary, the merchant, and the soldier may each have to play a part in this destruction, and in the consequent uplifting of the people.

Exactly as it is the duty of a civilized power scrupulously to respect the rights of all weaker civilized powers and gladly to help those who are struggling toward civilization, so it is its duty to put down savagery and barbarism. As in such a work human instruments must be used, and as human instruments are imperfect, this means that at times there will be injustices —that at times merchant or soldier, or even missionary, may do wrong.

Let us instantly condemn and rectify such wrong when it occurs, and, if possible, punish the wrong-doer. But, shame, thrice shame, to us if we are so foolish as to make such occasional wrong-doing an excuse for failing to perform a great and righteous task. Not only in our own land, but throughout the world, throughout all history, the advance of civilization has been of incalculable benefit to mankind, and those through whom it has advanced deserve the higher honor. All honor to the missionary, all honor to the soldier, all honor to the merchant, who now in our own day have done so much to bring light into the world's dark places.

Let me insist again, for fear of possible misconstruction, upon the fact that our duty is twofold, and that we must raise others while we are benefiting ourselves. In bringing order to the Philippines, our soldiers added a new page to the honor-roll of American history, and they incalculably benefited the islanders themselves. Under the wise administration of Governor Taft the islands now enjoy a peace and liberty of which they have hitherto never even dreamed. But this peace and liberty under the law must be supplemented by material, by industrial, development. Every encouragement should be given to their commercial development, to the introduction of American industries and products; not merely because this will be a good thing for our people, but infinitely more because it will be of incalculable benefit to the people of the Philippines.

We shall make mistakes; and if we let these mistakes frighten us from work, we shall show ourselves weaklings. Half a century ago, Minnesota and the two Dakotas were Indian hunting grounds. We committed plenty of blunders, and now and then worse than blunders, in our dealings with the Indians. But who does not admit at the present day that we are right

in wresting from barbarism and adding to civilization the territory out of which we have made these beautiful states? And now we are civilizing the Indian and putting him on a level to which he could never have attained under the old conditions.

In the Philippines, let us remember that the spirit and not the mere form of government is the essential matter. The Tagals have a hundredfold the freedom under us that they would have if we had abandoned the islands. We are not trying to subjugate a people; we are trying to develop them and make them a law-abiding, industrious, and educated people, and, we hope, ultimately, a self-governing people. In short, in the work we have done we are but carrying out the true principles of our democracy. We work in a spirit of self-respect for ourselves and of good-will toward others; in a spirit of love for and of infinite faith in mankind. We do not blindly refuse to face the evils that exist or the shortcomings inherent in humanity; but across blunderings and shirking, across selfishness and manners of motive, across short-sightedness and cowardice, we gaze steadfastly toward the far horizon of golden triumph.

If you will study our past history as a nation, you will see we have made many blunders and have been guilty of many shortcomings, and yet that we have always in the end come out victorious, because we have refused to be daunted by blunders and defeats—have recognized them, but have persevered in spite of them. So it must be in the future. We gird up our loins as a nation with the stern purpose to play our part manfully in winning the ultimate triumph; and therefore we turn scornfully aside from the paths of mere ease and idleness, and with unfaltering steps tread the rough road of endeavor, smiting down the wrong and battling for the right as Greatheart smote and battled in Bunyan's immortal story.

THE RIGHT OF THE PEOPLE TO RULE

The great fundamental issue now before the Republican Party and before our people can be stated briefly. It is, Are the American people fit to govern themselves, to rule them-

selves, to control themselves? I believe they are. My opponents do not. I believe in the right of the people to rule. I believe the majority of the plain people of the United States will, day in and day out, make fewer mistakes in governing themselves than any smaller class or body of men, no matter what their training, will make in trying to govern them. I believe, again, that the American people are, as a whole, capable of self-control and of learning by their mistakes. Our opponents pay lip-loyalty to this doctrine; but they show their real beliefs by the way in which they champion every device to make the nominal rule of the people a sham.

I have scant patience with this talk of the tyranny of the majority. Whenever there is tyranny of the majority, I shall protest against it with all my heart and soul. But we are to-day suffering from the tyranny of minorities. It is a small minority that is grabbing our coal deposits, our water power, and our harbor fronts. A small minority is battening on the sale of adulterated foods and drugs. It is a small minority that lies behind monopolies and trusts. It is a small minority that stands behind the present law of master and servant, the sweat-shops, and the whole calendar of social and industrial injustice. It is a small minority that is to-day using our convention system to defeat the will of a majority of the people in the choice of delegates to the Chicago Convention.

The only tyrannies from which men, women and children are suffering in real life are the tyrannies of minorities.

If the majority of the American people were in fact tyrannous over the minority, if democracy had no greater self-control than empire, then indeed no written words which our forefathers put into the Constitution could stay that tyranny.

No sane man who has been familiar with the government of this country for the last twenty years will complain that we have had too much of the rule of the majority. The trouble has been a far different one—that, at many times and in many localities, there have held public office in the States and in the Nation men who have, in fact, served not the whole people, but some special class or special interest. I am not thinking only of those special interests which by grosser methods, by bribery and crime, have stolen from the people. I am

thinking as much of their respectable allies and figureheads, who have ruled and legislated and decided as if in some way the vested rights of privilege had a first mortgage on the whole United States, while the rights of all the people were merely an unsecured debt.

Am I overstating the case? Have our political leaders always, or generally, recognized their duty to the people as anything more than a duty to disperse the mob, see that the ashes are taken away, and distribute patronage? Have our leaders always, or generally, worked for the benefit of human beings, to increase the prosperity of all the people, to give to each some opportunity of living decently and bringing up his children well? The questions need no answer.

Now there has sprung up a feeling deep in the hearts of the people—not of the bosses and professional politicians, not of the beneficiaries of special privilege—a pervading belief of thinking men that when the majority of the people do in fact, as well as theory, rule, then the servants of the people will come more quickly to answer and obey, not the commands of the special interests, but those of the whole people. To reach toward that end the Progressives of the Republican Party in certain States have formulated certain proposals for change in the form of the State government—certain new "checks and balances" which may check and balance the special interests and their allies. That is the purpose. Now turn for a moment to their proposed methods.

First, there are the "initiative and referendum," which are so framed that if the Legislatures obey the command of some special interest, and obstinately refuse the will of the majority, the majority may step in and legislate directly. No man would say that it was best to conduct all legislation by direct vote of the people—it would mean the loss of deliberation, of patient consideration—but, on the other hand, no one whose mental arteries have not long since hardened can doubt that the proposed changes are needed when the Legislatures refuse to carry out the will of the people. The proposal is a method to reach an undeniable evil. Then there is the recall of public officers—the principle that an officer chosen by the people who is unfaithful may be recalled by vote of the majority before he finishes his term. I will speak of the recall of judges in a

moment—leave that aside—but as to the other officers, I have heard no argument advanced against the proposition, save that it will make the public officer timid and always currying favor with the mob. That argument means that you can fool all the people all the time, and is an avowal of disbelief in democracy. If it be true—and I believe it is not—it is less important than to stop those public officers from currying favor with the interests. Certain States may need the recall, others may not; where the term of elective office is short it may be quite needless; but there are occasions when it meets a real evil, and provides a needed check and balance against the special interests.

Then there is the direct primary—the real one, not the New York one—and that, too, the Progressives offer as a check on the special interests. Most clearly of all does it seem to me that this change is wholly good—for every State. The system of party government is not written in our Constitutions, but it is none the less a vital and essential part of our form of government. In that system the party leaders should serve and carry out the will of their own party. There is no need to show how far that theory is from the facts, or to rehearse the vulgar thieving partnerships of the corporations and the bosses, or to show how many times the real government lies in the hands of the boss, protected from the commands and the revenge of the voters by his puppets in office and the power of patronage. We need not be told how he is thus entrenched nor how hard he is to overthrow. The facts stand out in the history of nearly every State in the Union. They are blots on our political system. The direct primary will give the voters a method ever ready to use, by which the party leader shall be made to obey their command. The direct primary, if accompanied by a stringent corrupt practices act, will help break up the corrupt partnership of corporations and politicians.

My opponents charge that two things in my program are wrong because they intrude into the sanctuary of the judiciary. The first is the recall of judges; and the second, the review by the people of judicial decisions on certain Constitutional questions.

I have said again and again that I do not advocate the re-

call of judges in all States and in all communities. In my own State I do not advocate it or believe it to be needed, for in this State our trouble lies not with corruption on the bench, but with the effort by the honest but wrongheaded judges to thwart the people in their struggle for social justice and fair dealing. The integrity of our judges from Marshall to White and Holmes—and to Cullen and many others in our own State—is a fine page of American history.

But—I say it soberly—democracy has a right to approach the sanctuary of the courts when a special interest has corruptly found sanctuary there; and this is exactly what has happened in some of the States where the recall of the judges is a living issue. I would far more willingly trust the whole people to judge such a case than some special tribunal—perhaps appointed by the same power that chose the judge—if that tribunal is not itself really responsible to the people and is hampered and clogged by the technicalities of impeachment proceedings.

I have stated that the courts of the several States—not always but often—have construed the "due process" clause of the State Constitutions as if it prohibited the whole people of the State from adopting methods of regulating the use of property so that human life, particularly the lives of the workingmen, shall be safer, freer and happier. No one can successfully impeach this statement. I have insisted that the true construction of "due process" is that pronounced by Justice Holmes in delivering the unanimous opinion of the Supreme Court of the United States, when he said:

"The police power extends to all the great public need. It may be put forth in aid of what is sanctioned by usage, or held by the prevailing morality or strong and preponderant opinion to be greatly and immediately necessary to the public welfare."

I insist that the decision of the New York Court of Appeals in the Ives case, which set aside the will of the majority of the people as to the compensation of injured workmen in dangerous trades, was intolerable and based on a wrong political philosophy. I urge that in such cases where the courts construe the due process clause as if property rights, to the exclusion of human rights, had a first mortgage on the Con-

stitution, the people may, after sober deliberation, vote, and finally determine whether the law which the court set aside shall be valid or not. By this method can be clearly and finally ascertained the preponderant opinion of the people which Justice Holmes makes the test of due process in the case of laws enacted in the exercise of the police power. The ordinary methods now in vogue of amending the Constitution have in actual practice proved wholly inadequate to secure justice in such cases with reasonable speed, and cause intolerable delay and injustice, and those who stand against the changes I propose are champions of wrong and injustice, and of tyranny by the wealthy and the strong over the weak and the helpless.

So that no man may misunderstand me, let me recapitulate:

1. I am not proposing anything in connection with the Supreme Court of the United States, or with the Federal Constitution.

2. I am not proposing anything having any connection with ordinary suits, civil or criminal, as between individuals.

3. I am not speaking of the recall of judges.

4. I am proposing merely that in a certain class of cases involving the police power, when a State court has set aside as unconstitutional a law passed by the Legislature for the general welfare, the question of the validity of the law—which should depend, as Justice Holmes so well phrases it, upon the prevailing morality or preponderant opinion—be submitted for final determination to a vote of the people, taken after due time for consideration.

. . . . . .

This is the question that I propose to submit to the people. How can the prevailing morality or a preponderant opinion be better and more exactly ascertained than by a vote of the people? The people must know better than the court what their own morality and their own opinion is. I ask that you, here, you and the others like you, you the people, be given the chance to state your own views of justice and public morality, and not sit meekly by and have your views announced for you by well-meaning adherents of outworn philosophies, who exalt the pedantry of formulas above the vital needs of human life.

The object I have in view could probably be accomplished by

an amendment of the State Constitutions taking away from the courts the power to review the Legislature's determination of a policy of social justice, by defining due process of law in accordance with the views expressed by Justice Holmes for the Supreme Court. But my proposal seems to me more democratic and, I may add, less radical. For under the method I suggest the people may sustain the court as against the Legislature, whereas, if due process were defined in the Constitution, the decision of the Legislature would be final.

. . . . . .

Well-meaning, short-sighted persons have held up their hands in horror at my proposal to allow the people themselves to construe the Constitution which they themselves made. Yet this is precisely what the Association of the Bar of the City of New York proposed to do in the concurrent resolution which was introduced at their request into our Legislature on January 16 last, proposing to amend the State Constitution by a section reading as follows: "Nothing contained in this Constitution shall be construed to limit the powers of the Legislature to enact laws" such as the Workman's Compensation Act. In other words, the New York Bar Association is proposing to appeal to the people to construe the Constitution in such a way as will directly reverse the court. They are proposing to appeal from the highest court of the State to the people. That is just what I propose to do; the difference is only one of method, not of purpose; my method will give better results and will give them more quickly. The Bar Association by its action admits that the court was wrong, and sets to work to change the rule which it laid down. As Lincoln announced of the Dred Scott decision in his debates with Douglas: "Somebody has to reverse that decision, since it is made, and we mean to reverse it, and we mean to do it peaceably." Was Lincoln wrong? Was the spirit of the Nation that wiped out slavery "the fitful impulse of the temporary majority"?

Remember I am not discussing the recall of judges—although I wish it to be distinctly understood that the recall is a mere piece of machinery to take the place of the unworkable impeachment which Mr. Taft in effect defends, and that if the days of Maynard ever came back again in the State

of New York I should favor it. I have no wish to come to it; but our opponents, when they object to all efforts to secure real justice from the courts, are strengthening the hands of those who demand the recall. In a great many States there has been for many years a real recall of judges as regards appointments, promotions, re-appointments, and reëlections; and this recall was through the turn of a thumbscrew at the end of a long-distance rod in the hands of great interests. I believe that a just judge would feel far safer in the hands of the people than in the hands of those interests.

I stand on the Columbus speech. The principles there asserted are not new, but I believe that they are necessary to the maintenance of free democratic government. The part of my speech in which I advocated the right of the people to be the final arbiters of what is due process of law in the case of statutes enacted for the general welfare will ultimately, I am confident, be recognized as giving strength and support to the courts instead of being revolutionary and subversive. The courts to-day owe the country no greater or clearer duty than to keep their hands off such statutes when they have any reasonably permissible relation to the public good. In the past the courts have often failed to perform this duty, and their failure is the chief cause of whatever dissatisfaction there is with the working of our judicial system. One who seeks to prevent the irrevocable commission of such mistakes in the future may justly claim to be regarded as aiming to preserve and not to destroy the independence and power of the judiciary.

My remedy is not the result of a library study of Constitutional law, but of actual and long-continued experience in the use of governmental power to redress social and industrial evils. Again and again earnest workers for social justice have said to me that the most serious obstacles that they have encountered during the many years that they have been trying to save American women and children from destruction in American industry have been the courts. That is the judgment of almost all the social workers I know, and of dozens of parish priests and clergymen, and of every executive and legislator who has been seriously attempting to use government as an agency for social and industrial betterment. What is the result of this system of judicial nullification? It was accu-

rately stated by the Court of Appeals of New York in the Employer's Liability case, where it was calmly and judicially declared that the people under our republican government are less free to correct the evils that oppress them than are the people of the monarchies of Europe.

To any man with vision, to any man with broad and real social sympathies, to any man who believes with all his heart in this great democratic Republic of ours, such a condition is intolerable. It is not government by the people, but a mere sham government in which the will of the people is constantly defeated. It is out of this experience that my remedy has come; and let it be tried in this field. When, as the result of years of education and debate, a majority of the people have decided upon a remedy for an evil from which they suffer, and have chosen a Legislature and Executive pledged to embody that remedy in law, and the law has been finally passed and approved, I regard it as monstrous that a bench of judges shall then say to the people: "You must begin all over again. First amend your Constitution (which will take four years); second, secure the passage of a new law (which will take two years more); third, carry that new law over the weary course of litigation (which will take no human being knows how long); fourth, submit the whole matter over again to the very same judges who have rendered the decision to which you object. Then, if your patience holds out and you finally prevail, the will of the majority of the people may have its way."

Such a system is not popular government, but a mere mockery of popular government. It is a system framed to maintain and perpetuate social injustice, and it can be defended only by those who disbelieve in the people, who do not trust them, and, I am afraid I must add, who have no real and living sympathy with them as they struggle for better things.

In lieu of it I propose a practice by which the will of a majority of the people, when they have determined upon a remedy, shall, if their will persists for a minimum period of two years, go straight forward until it becomes a ruling force of life. I expressly propose to provide that sufficient time be taken to make sure that the remedy expresses the will, the

sober and well-thought-out judgment, and not the whim, of the people; but when that has been ascertained, I am not willing that the will of the people shall be frustrated. If this be not a wise remedy, let those who criticize it propose a wise remedy, and not confine themselves to railing at government by a majority of the American people as government by the mob. To propose, as an alternative remedy, slight modifications of impeachment proceedings is to propose no remedy at all—it is to bid us to be content with chaff when we demand bread.

The decisions of which we complain are, as a rule, based upon the Constitutional provision that no person shall be deprived of life, liberty or property without due process of law. The terms "life, liberty and property" have been used in the Constitutions of the English-speaking peoples since Magna Charta. Until within the last sixty years they were treated as having specific meanings; "property" meant tangible property; "liberty" meant freedom from personal restraint, or, in other words, from imprisonment in its largest definition. About 1870 our courts began to attach to these terms new meanings. Now "property" has come to mean every right of value which a person could enjoy, and "liberty" has been made to include the right to make contracts. As a result, when the State limits the hours for which women may labor, it is told by the courts that this law deprives them of their "liberty"; and when it restricts the manufacture of tobacco in a tenement, it is told that the law deprives the landlord of his "property." Now, I do not believe that any people, and especially our free American people, will long consent that the term "liberty" shall be defined for them by a bench of judges. Every people has defined that term for itself in the course of its historic development. Of course, it is plain enough to see that, in a large way, the political history of man may be grouped about these three terms, "life, liberty and property." There is no act of government which cannot be brought within their definition, and if the courts are to cease to treat them as words having a limited, specific meaning, then our whole Government is brought under the practically irresponsible supervision of judges. As against that kind of a government I insist that

the people have the right, and can be trusted, to govern themselves. This our opponents deny; and the issue is sharply drawn between us.

. . . . . .

I prefer to work with moderate, with rational, with conservatives, provided only that they do in good faith strive forward towards the light. But when they halt and turn their backs to the light, and sit with the scorners on the seats of reaction, then I must part company with them. We the people cannot turn back. Our aim must be steady, wise progress. It would be well if our people would study the history of a sister republic. All the woes of France for a century and a quarter have been due to the folly of her people in splitting into the two camps of unreasonable conservatism and unreasonable radicalism. Had pre-Revolutionary France listened to men like Turgot, and backed them up, all would have gone well. But the beneficiaries of privilege, the Bourbon reactionaries, the short-sighted ultra-conservatives, turned down Turgot; and then found that instead of him they had obtained Robespierre. They gained twenty years' freedom from all restraint and reform, at the cost of the whirlwind of the red terror; and in their turn the unbridled extremists of the terror induced a blind reaction; and so, with convulsion and oscillation from one extreme to another, with alternations of violent radicalism and violent Bourbonism, the French people went through misery towards a shattered goal. May we profit by the experiences of our brother republicans across the water, and go forward steadily, avoiding all wild extremes; and may our ultra-conservatives remember that the rule of the Bourbons brought on the Revolution, and may our would-be revolutionaries remember that no Bourbon was ever such a dangerous enemy of the people and of freedom as the professed friend of both, Robespierre. There is no danger of a revolution in this country; but there is grave discontent and unrest, and in order to remove them there is need of all the wisdom and probity and deep-seated faith in and purpose to uplift humanity, we have at our command.

Friends, our task as Americans is to strive for social and industrial justice, achieved through the genuine rule of the people. This is our end, our purpose. The methods for achiev-

ing the end are merely expedients, to be finally accepted or rejected according as actual experience shows that they work well or ill. But in our hearts we must have this lofty purpose, and we must strive for it in all earnestness and sincerity, or our work will come to nothing. In order to succeed we need leaders of inspired idealism, leaders to whom are granted great visions, who dream greatly and strive to make their dreams come true; who can kindle the people with the fire from their own burning souls. The leader for the time being, whoever he may be, is but an instrument, to be used until broken and then to be cast aside and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeited in order that the victory may be won. In the long fight for righteousness the watchword for all of us is spend and be spent. It is of little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind.

We, here in America, hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us. To turn this Government either into government by a plutocracy or government by a mob would be to repeat on a larger scale the lamentable failures of the world that is dead. We stand against all tyranny, by the few or by the many. We stand for the rule of the many in the interest of all of us, for the rule of the many in a spirit of courage, of common sense, of high purpose, above all in a spirit of kindly justice towards every man and every woman. We not merely admit, but insist, that there must be self-control on the part of the people, that they must keenly perceive their own duties as well as the rights of others; but we also insist that the people can do nothing unless they not merely have, but exercise to the full, their own rights. The worth of our great experiment depends upon its being in good faith an experiment—the first that has ever been tried—in true

democracy on the scale of a continent, on a scale as vast as that of the mightiest empire of the Old World. Surely this is a noble ideal, an ideal for which it is worth while to strive, an ideal for which at need it is worth while to sacrifice much; for our ideal is the rule of all the people in a spirit of friendliest brotherhood towards each and every one of the people.

WOODROW WILSON

ADDRESS AT GETTYSBURG, PENNSYLVANIA, JULY 4, 1913

[Woodrow Wilson, twenty-eighth president of the United States, was born at Staunton, Va., Dec. 28, 1856. After graduating from Princeton in 1879 he studied law at the University of Virginia, practiced for a year, and then went to the Johns Hopkins University for graduate study. He served successively on the faculties of Bryn Mawr, Wesleyan and Princeton as a professor of the political sciences, and in 1902 became President of Princeton University. In 1911 he was elected Governor of New Jersey. Receiving the Democratic nomination at Baltimore in 1912 he was elected President and reëlected in 1916. He was at the head of the American government throughout the period of the World War and was chief among the American commissioners who shared in the negotiation of the Treaty of Versailles in 1919. As a result of his labors his health broke down and he has since lived in retirement at Washington.]

Friends and Fellow Citizens:—I need not tell you what the battle of Gettysburg meant. These gallant men in blue and gray sit all about us here. Many of them met upon this ground in grim and deadly struggle. Upon these famous fields and hillsides their comrades died about them. In their presence it were an impertinence to discourse upon how the battle went, how it ended, what it signified! But fifty years have gone by since then, and I crave the privilege of speaking to you for a few minutes of what those fifty years have meant.

What *have* they meant? They have meant peace and union and vigor, and the maturity and might of a great nation. How wholesome and healing the peace has been! We have found one another again as brothers and comrades in arms, enemies no longer, generous friends rather, our battles long past, the quarrel forgotten—except that we shall not forget the splendid valor, the manly devotion of the men then arrayed against one another, now grasping hands and smiling into each other's eyes. How complete the union has become and how

dear to all of us, how unquestioned, how benign and majestic, as State after State has been added to this our great family of freemen! How handsome the vigor, the maturity, the might of the great Nation we love with undivided hearts; how full of large and confident promise that a life will be wrought out that will crown its strength with gracious justice and with a happy welfare that will touch all alike with deep contentment! We are debtors to those fifty crowded years; they have made us heirs to a mighty heritage.

But do we deem the Nation complete and finished? These venerable men crowding here to this famous field have set us a great example of devotion and utter sacrifice. They were willing to die that the people might live. But their task is done. Their day is turned into evening. They look to us to perfect what they established. Their work is handed on to us, to be done in another way but not in another spirit. Our day is not over; it is upon us in full tide.

Have affairs paused? Does the Nation stand still? Is what the fifty years have wrought since those days of battle finished, rounded out, and completed? Here is a great people, great with every force that has ever beaten in the lifeblood of mankind. And it is secure. There is no one within its borders, there is no power among the nations of the earth, to make it afraid. But has it yet squared itself with its own great standards set up at its birth, when it made that first noble, naïve appeal to the moral judgment of mankind to take notice that a government had now at last been established which was to serve men, not masters? It is secure in everything except the satisfaction that its life is right, adjusted to the uttermost to the standards of righteousness and humanity. The days of sacrifice and cleansing are not closed. We have harder things to do than were done in the heroic days of war, because harder to see clearly, requiring more vision, more calm balance of judgment, a more candid searching of the very springs of right.

Look around you upon the field of Gettysburg! Picture the array, the fierce heats and agony of battle, column hurled against column, battery bellowing to battery! Valor? Yes! Greater no man shall see in war; and self-sacrifice, and loss to the uttermost; the high recklessness of exalted devotion

which does not count the cost. We are made by these tragic, epic things to know what it costs to make a nation—the blood and sacrifice of multitudes of unknown men lifted to a great stature in the view of all generations by knowing no limit to their manly willingness to serve. In armies thus marshaled from the ranks of free men you will see, as it were, a nation embattled, the leaders and the led, and may know, if you will, how little except in form its action differs in days of peace from its action in days of war.

May we break camp now and be at ease? Are the forces that fight for the Nation dispersed, disbanded, gone to their homes forgetful of the common cause? Are our forces disorganized, without constituted leaders and the might of men consciously united because we contend, not with armies, but with principalities and powers and wickedness in high places. Are we content to lie still? Does our union mean sympathy, our peace contentment, our vigor right action, our maturity self-comprehension and a clear confidence in choosing what we shall do? War fitted us for action, and action never ceases.

I have been chosen the leader of the Nation. I cannot justify the choice by any qualities of my own, but so it has come about, and here I stand. Whom do I command? The ghostly hosts who fought upon these battlefields long ago and are gone? These gallant gentlemen stricken in years whose fighting days are over, their glory won? What are the orders for them, and who rallies them? I have in my mind another host, whom these set free of civil strife in order that they might work out in days of peace and settled order the life of a great Nation. That host is the people themselves, the great and the small, without class or difference of kind or race or origin; and undivided in interest, if we have but the vision to guide and direct them and order their lives aright in what we do. Our constitutions are their articles of enlistment. The orders of the day are the laws upon our statute books. What we strive for is their freedom, their right to lift themselves from day to day and behold the things they have hoped for, and so make way for still better days for those whom they love who are to come after them. The recruits are the little children crowding in. The quartermaster's stores are in the mines and forests and fields,

in the shops and factories. Every day something must be done to push the campaign forward; and it must be done by plan and with an eye to some great destiny.

How shall we hold such thoughts in our hearts and not be moved? I would not have you live even to-day wholly in the past, but would wish to stand with you in the light that streams upon us now out of that great day gone by. Here is the nation God has builded by our hands. What shall we do with it? Who stands ready to act again and always in the spirit of this day of reunion and hope and patriotic fervor? The day of our country's life has but broadened into morning. Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's heart and outlasts all wars and errors of men. Come, let us be comrades and soldiers yet to serve our fellow men in quiet counsel, where the blare of trumpets is neither heard nor heeded and where the things are done which make blessed the nations of the world in peace and righteousness and love.

DATE DUE

Masterpieces : American

59489

808.85
M 72
v.10

Modern Eloquence